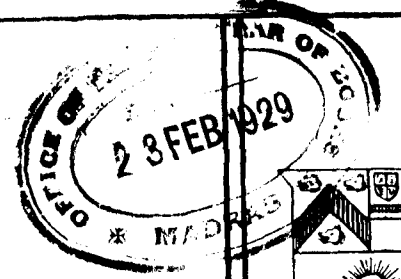
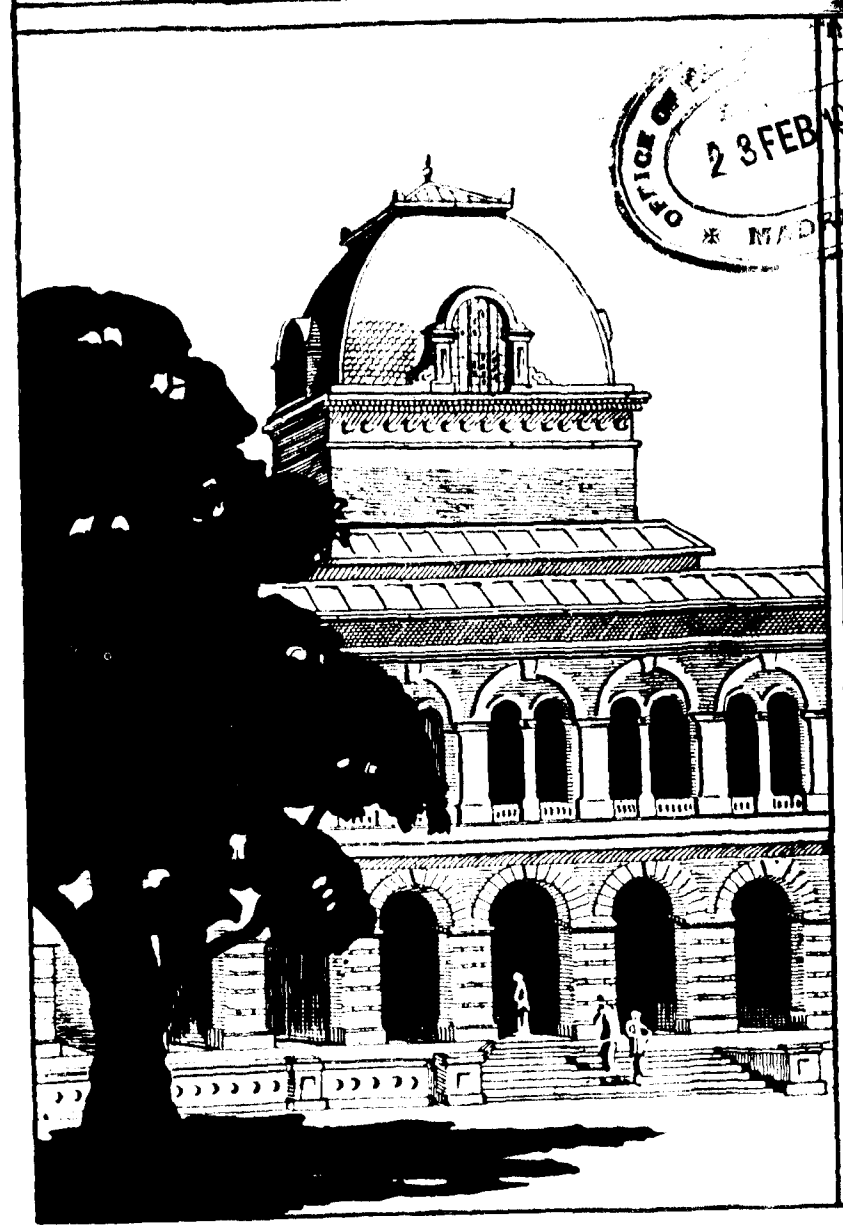


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The PRESIDENCY COLLEGE⁸³



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The Presidency College Magazine

Editor.—S. E. RENGANADHAN, M.A.

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No. 2

CONTENTS.

	PAGE
MIDDLE CLASS UNEMPLOYMENT—by T. K. Duraiswamy	
Aiyar, M.A.	63
THE HOROSCOPE—by "R. A. St. C."	68
KERALA ANTIQUITIES—by K. R. Pisharoti, M.A.	75
THE HOUND OF HEAVEN—by D. S. Sarma, M.A.	85
THE ROMANCE OF THE MOTOR CAR—by C. A. Ramakrishnan	88
INDIAN UNIVERSITIES III—by N. R. Kedari Rao, M.A.	91
CURIOSITIES OF LITERATURE—by N. Ramani, M.A.	100
AFTER THE REFORMS—by A. V. Patro	107
U. T. C. NOTES	109
CAPILLARY ATTRACTIONS AND REPULSIONS—A Sketch	112
COLLEGE SOCIETIES	118
ENVY—A Poem—by Miss L. Coombes	121
COLLEGE DAY	122
LIST OF SPORTS PRIZE WINNERS	127
SPORTS NOTES	129
BOOK REVIEWS	187

Contributions to the Magazine from the Members of the Staff and the past and present students of the College will always be gladly received by the Editor.

All communications should be addressed to the Editor "Presidency College Magazine," Madras.



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Middle Class Unemployment

This problem has been vexing the minds of all thoughtful persons in India for some years. It is not confined to one or two provinces in the country. On the other hand almost all provinces in India seem to suffer from this malady though obviously in some provinces the problem assumes a more acute aspect than in others. In this, as in various other respects there seems to be a fundamental unity marking all India. Even practical politicians have been roused by the dimensions this problem has assumed, and in different provinces committees have been appointed of more or less strength to go into this question and suggest remedies. Thus Bengal, the United Provinces, the Punjab and the Madras Presidency have at present the advantage of reports made by different committees appointed by the public authorities. Nor is the problem confined to British India. The advanced Native States of India suffer from it in varying degrees.

Such an all-pervading phenomenon so far as this country is concerned must be due, one is led to think, to causes far reaching and fundamental in their character. Let us first examine whether the problem is confined to India or whether it is part of a world problem. All our studies of unemployment in different advanced countries of the world are related to unemployment affecting different industries and not in any appreciable measure, to that affecting what may be called the educated middle class. Unemployment as an economic and social phenomenon has been

with us ever since the beginning of organised society. In eras when agriculture was the prevailing economy, on account of the failure of monsoons large populations used to be suddenly thrown into great suffering and distress, and death used to mark the progress of such famines. In the modern industrial era from time to time on account of a maladjustment of production to consumption in different countries we find a state of unemployment. Such affliction may affect different industries in varying degrees. But we hear only of unemployment affecting, say, textile industries, iron and steel, shipbuilding, etc., but we are not treated to educated middle class unemployment as our acute problem in any advanced country except India. When we approach the consideration of this problem from this angle we are led to ask ourselves as to in what manner this question is related to the general economic conditions of the country. Is educated middle class unemployment part of a general problem of unemployment covering the whole field of the economic life of the country, or does it exist in spite of satisfactory conditions relating to the economic life of the country at large? The magnitude of unemployment of the educated middle class is a question of fact and there are plenty of statistics quoted for instance in the unemployment Committee Reports submitted by the Madras and Travancore Committees.

Let us indicate the main causes of the unemployment that exists in the country and especially in the Madras Presidency. At the outset it may be remarked that the problem is a very complex one and social and economic conditions have conspired to bring it about. Even as the problem itself is the result of a slow evolution the remedies must be many, must take time and must be inspired by a comprehensive outlook governed by a due sense of proportion. It will not do however to drift.

India contains about 750 thousand villages in which about 9/10ths of the population of the country live. The villages, being what they are, do not offer enough scope for a man of ambition who wants to play a leading part either in administration or in public life. Persons of such a type naturally flock to towns. In the prevailing economic conditions of India the door to an honourable and safe career can only be opened by the key of English education. Since the qualification of proficiency in English education was insisted on for filling appointments in Government, large numbers of people drawn from middle class families resorted to English education. A number of prize appointments carrying

fairly high salaries acted on the imagination of youths resorting to English education and the spirit of gambling or speculation was set in motion in the field of education. The supply of English educated men outran the demand for their employment in Government service and in the field of commerce and industry. For long the mischief resulting from an excess of supply over demand was not comprehended by the public. If education was only a preparation for a livelihood and not also one for life and a source of culture, the maladjustment of supply to demand would have been noticed in time and steps might have been devised to bring about a remedy. For instance if the supply of bricklayers outran the demand the misfit would be easily recognised and steps would readily be taken to bring about an equilibrium. In the case of education since it is a source of culture there is not the same readiness to condemn the state of affairs which permits of large numbers of educated people being placed on the market without it being in a position to absorb them.

The position however has become acute only during the last few years. Till the beginning of the twentieth century the Government in India suffered from financial difficulties and large funds could not be allotted to higher education. The colleges thus were few and scattered. The literary classes were yet very conservative and the pecuniary advantages resulting from qualifying for degrees slowly but steadily shook their conservatism in this respect. The administrative organisation of Government in the nineteenth century was not so elaborate and consequently places in Government service carrying high salaries and open to Indians were few. These causes helped to keep down the supply of educated men seeking employment. From about 1,900 the demand for educated men rose rapidly. The energy and zeal for administrative reform and progress of Lord Curzon infected all departments of Government. Between 1900 and 1914 the demand for foodstuffs and raw materials which India produced and exported was large and favourable prices were secured for them by India. The rate of exchange which was such a drain on the finances of India during the 19th century became fixed and was thus a favourable factor in the financial situation. The railways and post office which during the 19th century did not pay their way brought increasing profits to the general exchequer. Thus there were ample funds which could be devoted to administrative reform. Reorganisations and expansion of various governmental departments were undertaken and thus increasing numbers of educated men were absorbed

in the expanded services. Meanwhile this factor and the greater number of high offices thrown open to Indians worked on the imagination of the literary castes and a great demand sprang up for additional colleges and universities. The financial exigencies of Government since 1914 resulted in the slowing down of administrative progress and thus while the supply of educated men increased at a prodigious rate the demand was either stationary or expanded only very slowly. The constitutional reforms of 1919 and the accelerated pace of Indianisation of services placed before classes of the population which till now were not largely attracted to English education new opportunities of service and ambition and this led to a larger increase in the number of educated men. Another contributory cause is the very low standard of life of the bulk of the people of this country. Even the salaries of the members of the subordinate services were till recently an improvement on the income of those who failed to have resort to English education. Perhaps the most important cause of middle class unemployment is the stagnation and resignation that mark the life in the villages. Middle classes cannot have satisfactory careers on the required scale so long as the villages where 9/10th of the people of the country live do not develop the will to improve and progress.

Let us briefly refer to the remedies. As was already pointed out they cannot be simple. There is no royal road to progress except hard work and concerted endeavour. In the present condition of the country clear thinking and a sense of perspective are required. In other words what is necessary to solve most problems including that of unemployment is sound leadership. The problem of middle class unemployment is bound up with the general progress of the country. Rural stagnation involving a very low standard of life for the bulk of the people blocks the various avenues which in prosperous lands middle classes resort to. We may think of negative as well as positive remedies. One remedy that suggests itself is the creation of public opinion in favour of the view that it is social waste for those with limited means and not superabundant brains to resort to higher education. It may occur to some that a scheme of very high fees coupled with scholarship for the very brainy is one way of approach to the solution of the problem. It is however only a negative solution.

The positive remedies are all very closely bound up with measures taken for the general improvement of agriculture and industries. The suggestion that educated persons should be given

land for cultivation seems to be a counsel of perfection which is neither practicable nor desirable.

Another suggestion often made is that educated persons instead of merely crowding into cities and towns should go back to the villages and should contribute to the building up of the villages. It is quite true that the foremost condition of progress in the country is the creation of a will to improve in the villages. But it is very doubtful if that very responsible work could be entrusted to the graduates who manage to secure a degree but who are not endowed with much material resources. Village improvement should receive an impetus not from educated men who have neither land nor capital but from the scions of substantial landlord families of the villages whose minds had been broadened by higher education. It is distressing to find people who are well placed making the suggestion to youths who have exhausted their slender material resources in securing a degree that they should go back to the villages. If such people go back to the villages they are met by the obstacle of a stone wall of prejudice and apathy. In view especially of the fact that the most brainy among the educated men are absorbed by the superior services of Government, and the profession of the law only second and third rate graduates without means can afford to settle down in the villages. It is too much to expect them to have the moral energy and resourcefulness to break through the stagnation of the villages. It seems to be therefore not a quite appropriate advice that educated men who have almost exhausted their resources in the effort to equip themselves for a degree should go back to the villages. We thus come back to this. The duty of the state and the leaders of public opinion is to give sympathetic thought to the problem and create agencies for the uplift of villages so that a population with an improved standard of life may furnish an effective demand for the services of hosts of decently paid doctors, teachers, etc. More than anything else the country requires leaders with a vision and an outlook who can create an atmosphere of co-operation and goodwill among communities in this country so that the problem of poverty of which middle class unemployment is a manifestation may be successfully attacked.

T. K. DURAISWAMY AIYAR.





The Horoscope



I

"Subbu!" said my friend Ramanathan, looking up with an air of concern from the letter he had just received. I went on writing, for the time of the annual exam was upon us, and I was in no mood to be disturbed. That, of course, made not the slightest difference to Ramanathan. He faced exams with amazing *sang froid*: and now, six weeks before his degree examination, he was voraciously devouring the pages of the latest detective novel.

"I say, Subbu," he called again, "stop writing a minute and listen to me."

I disentangled myself from the mazy involutions of my graph, looked up, and frowned at him over my spectacles. It was the sixth time he had interrupted my work that morning.

"What is it, now?" I queried impatiently. The man was evidently in difficulties. He kept frowning down at the letter in his hand, and it was quite a time before he answered me with an ill disguised air of nonchalance.

"You don't happen to have any spare cash knocking about, do you, Subbu?"

I might have expected it, for Ramu's difficulties were generally always monetary. My first impulse was to refuse point-blank. But recollecting that, when Ramu was in a pickle, as he obviously was just now, some more or less romantic episode in that youth's chequered career was invariably brought to light, and being prompted by a natural curiosity to learn something of his latest adventure, I decided to draw him out a bit. So, just to encourage him, I sympathetically asked,—“How much is it, old chap?”—as though I might see him through after all.

He fingered his letter and paused, like a man about to take an unpleasant plunge. Then, as if deciding to have done with it, suddenly replied—"Twenty chips!"

I gasped, and pointed to the calendar on the wall. Did he expect me to have twenty rupees going spare at that time of the month?

"Oh, it is no use giving me that excuse," he remonstrated "I know you have the money. Why, I signed your money order for thirty rupees only yesterday!"

I felt it was time to assert myself.

"Ramu," I said definitely, "that money is not for you. Ten of those rupees you signed for are to buy me a pair of shoes. The other twenty are for me to join the University Library."

My words acted on him like magic. His troubled look of neediness and worry disappeared in a flash. A burden seemed lifted off his shoulders.

"Good, boy!" he shouted, bouncing out of his chair to pound me violently in the back, "that is just what I wanted! Give me the money and I'll go across at once. What book is it you happen to want?"

I was quite at a loss to grasp the meaning of all this, till he explained, for the second time, that he had wanted the twenty rupees for the sole and simple purpose of joining the University Library. It took me some time to grasp that fact. When I did, I laughed in his face: I absolutely refused to take him seriously. Understand the position; he was in his fourth year; his degree exam was six weeks off; and, as far as I know, (and I was his room-mate), he had not done one steady hour's work for the past two terms. Now he wanted to join a library!

But Ramu seemed in deadly earnest. He *must* get his degree this March, somehow. All his future happiness depended on it. He kept glancing down at his letter as he spoke. And the only hope for him now was to join the library. He was determined to make a desperate attempt for a third class, at least.

"Ramu," I said when I could get in a word at last, "what is behind all this?"

"You never take me seriously," he grumbled. "Well, read that,"—handing me the letter,—“and perhaps you will understand."

THE PALACE, MYLAPORE,
8th February, 1928.

DEAR MR. RAMANATHAN,

You have broached a most intimate subject with me and I hasten to reply.

The man who is fortunate enough to marry my daughter, Sundari, must give me ample proof of his high intelligence and of his sterling character. You have approached me on the subject of a betrothal. I would like to see her settled on so excellent a youth as I have known you to be during our brief but intimate acquaintance. But I should naturally require, even from you, more concrete proof of intelligence than you have at present to show. (Ramu had failed twice in his Intermediate.)

Come to me, therefore, a few months hence, possessed of a degree and I shall be only too happy to go into the matter at greater length.

Wishing you the best of luck in your exam,

Yours sincerely,
V. RANGASWAMY IYER.

"So this is the gentleman whose daughter has so fascinated you," I remarked, now understanding Ramu's sudden desire to secure a pass that March. "You helped to repair his car on the Marina one evening, didn't you?"

"Yes that was how I met him first. And now, Subbu, don't you see I must pass somehow? Thank heaven you have the money. We can have the books here this afternoon."

"Well, you may as well go across to the library and enter me up," I said, "here is a form already signed; you will find the money in my blazer-coat pocket."

In a minute or two he strolled away whistling. Outside I heard him call to the postman: "Here, why the deuce did you not give this to me before?" and he was gone. I settled down to my graph once more.

II

I returned to the hostel that afternoon and found Ramu back. He was stretched out in my easy chair, his legs resting on my camp-cot, puffing perfect rings of smoke into the still air. A blue cloud hovered over him. The ground was strewn with cigarette-butta. On the table was the "Hindu," open at the Racing Notes, and two or three printed "acceptances" and blue betting forms. At the sight of them my heart gave a little flutter for the safety of my twenty rupees.

For Ramu's cursed obsession was gambling. He would entrust the most important decisions of his career to the capricious chances of a spinning coin. He possessed, moreover, an almost primitive belief in the lies of strolling fortune-tellers, and would be boisterous or gloomy for whole weeks together, according to the nature of their forecasts. The advice of his family astrologer, a sage of some village of South Kanara, he regarded as the dictates of Fate herself, to guide him in all obscure undertakings.

I broke in on his smoke-rings, scattering them before me with a wave of my hand.

"You are working very hard indeed," I said, "what about your degree and that betrothal you were worrying yourself over this morning?"

"Oh, that! I've decided to fail, you know. Not fail to get Sundari, but only in my exam. In fact, I must."

"Some silly joke of yours again, I suppose. But where are the books?" And my fears for my money increased.

"Oh, that is a long story. Have you had your tiffin? Yes?—well, sit down over here and I'll tell you all about it."

"Ramu," I said alarmed, "what have you done with my money?"

"I'll tell you, I'll tell you," he reiterated. "Don't be in such a hurry. Your money is perfectly safe. Listen to me and I'll explain everything." I sat down.

"You must have heard me call to that postman after I left you. Well, that fellow had yet another letter for me which he forgot to give me with Mr. Rangaswamy's. I opened it in the bus on the way to the library, and found that it was from home with a copy of my horoscope enclosed. Mr. Rangaswamy wanted it, you know. I always consult our Swami Perappa every six months on the course I ought to pursue for the next half-year. His advice is invaluable. This is what he sent me with the horoscope: I shall translate it roughly for you:—"

"Know thou, O son, that for the period of six months to come, the Gods have decreed that whensoever thou takest up more than one stone to put into the sling of thy ventures, but one of them shall strike the mark. But rest assured of that one. On the falling short of its companions does its own success depend."

"And what may that mean," I queried scornfully, for his abject faith in that silly forecast irritated me. Ramu seemed to have no doubts as to its weightiness, however, for he went on quite seriously :—

"I have often received such metaphorical advice from him. It seems clear that he means to warn me against undertaking, in the next six months, more than one of any schemes connected with each other: the stones in the sling, you know,—they must mean ventures bound up together in some way. Understand?"

"Well here are my exam and my betrothal, two schemes linked up most intimately with each other. According to the horoscope only one of them can succeed. And, in short, Subbu, I have decided, for the very sake of my future happiness with Sundari, to fail in my exam. Don't think me foolish; the old Swami cannot be wrong; he has never been wrong yet. I believe in him implicitly; if I am to marry Sundari, I must fail."

There is no arguing with a chap like that. Scorn, sarcasm, satire—these weapons are powerless against the impenetrable armour of superstitious bigotry that encases such people at times. I could only call him, roundly and openly, a fool. That did not move him much. He settled down to another cigarette and an afternoon nap. And then I thought of my money. He had been shelving the question all this while.

"But my twenty rupees!" I said desperately at last.

"Oh, that! I put it on '*Ironic Di*.' She is perfectly sure to win, so you need not worry. She is the favourite for the Viceroy's cup which comes off in May. He took a long puff.

"Ramanathan," I said sternly, "have you put my money on a race-horse?"

But what is the use of describing that scene further? The upshot of it was that I had a definite break with Ramanathan and did not exchange words with him for a week. Meanwhile the days flew and the exam week arrived. Ramanathan, loyal to his faith in the horoscope, led a life of indolent ease and was unperturbed. The revision holidays he spent in town all morning and in bed all afternoon. He never referred with a troubled remark to the consequences of his course. Once or twice he spoke about '*Ironic Di*,' but seeing that I was still sore on the point, he said nothing more on the subject, though he thought about it considerably, as he afterwards told me. In fact it had

come to bulk as largely in his plans for the future as the other two schemes. The stake he expected was a large one. And on the strength of that, in order to impress his prospective father-in-law, he lashed out freely in the matter of clothes.

But with all his joviality I could see he was under a burden; that he was in a pretty entanglement, and would be glad indeed to be clear of it. There was his exam; there was his betrothal; there were the debts he was contracting; and these major problems, together with the innumerable little difficulties of a man who lives to-day on to-morrow's expectations, gave Ramu so harassing a time of it, that he was genuinely grateful when the long vacation came at last.

We separated to our respective homes, arranging to meet at Madras in the week of the exam results. Strangely enough '*Ironic Di*' would be running that very week: so the occasion was a momentous one for Ramanathan.

III

We foregathered at the Y.M.C.A. a week before Ramu's results.

"Hullo Ramu!" I said cheerily, shaking hands with him on the landing. "When are the decrees of Fate to be announced?"

"In a day or two I expect, old chap. But there is one thing that troubles me. Suppose I get through in English after all. That would wreck the whole chance of the betrothal."

"No fear of that, Ramu; but have you thought what Mr. Rangaswamy will say to your failure?"

"Well I put the whole affair before the Swami, and he assured me that only one of my schemes could possibly materialise. And I would put my last shirt on the old man's forecasts. He must be right."

During the next few days we chatted of many things, but Ramu always returned to the subject of his chances with Rangaswamy. It was fairly surfeiting. The only other item that seemed capable of interesting him was the fate of '*Ironic Di*,' on which my twenty rupees was hanging and out of which he expected so much.

The great day arrived at last. Ramu and I rushed to the Senate House; we searched the boards again and again—no

number. Ramu heaved a sigh of relief. He had really expected to pass in English in spite of himself and so wreck the betrothal.

That evening, bucked up to the hilt, he took a taxi to the Palace, Mylapore.

He returned by bus in a mood of thunder, literally foaming at the mouth. Mr. Rangaswamy had turned him down. That star-gazing, money-grabbing fool of an astrologer! What a fool he had been to trust in him! "And yet I cannot understand it," he muttered, "the fellow was never mistaken before." Even now his deep, ingrained faith refused to desert him.

And then it struck me. Suppose the Swami was right after all. The horoscope had said *more* than one of several inter-connected schemes. There were the exam and the betrothal, undoubtedly, but what about the Races? Was not that a scheme connected in some degree with the other two? I explained this to Ramu, and immediately the old faith flamed up in him again. He *must* have won on "*Ironic Di*."

He was out on the Esplanade in a trice, loudly calling for a newspaper boy. He rushed in again with the "*Hindu*," tore it open and read the racing head lines:—

Viceroy's Cup: "Ironic Di" Easy First

"Thank God, old chap," he said fervently, "the old mare did not let me down anyway. Now to see what she pays."

His finger trembled as he ran it down to where the amounts of stake money were announced. This stake meant much to him.

"My God! There must be a mis-print!" he exclaimed. I looked over his shoulder and read: *Viceroy's Cup: 1. Ironic Di—Rs. 21. Owing to the heavy money placed on the favourite, the stake paid is low.*

Ramu had won: but what a stake! One rupee!

"So the horoscope was right after all, old man," I said sympathetically.

"Oh hang the horoscope!" he snapped, as he slammed the door and went out.

"R. A. St. C."

Kerala Antiquities

A Bird's Eye View

That little tract of land in the south-west corner of India which lies snug and secure in the fond embrace of the mighty arms of Malaya Parvata on the one side and of the Pascima Vāridhi on the other is probably the most unique, self-centred, self-contained little area in the whole range of this vast Peninsula. The creation and colonisation of this area are, according to tradition, ascribed to Sri Parasurāma, the great Brahmin warrior and inveterate hater of monarchy. This tradition, if it means anything, means only that it was this great hero that discovered Kerala, and introduced into it the Aryan culture and civilisation; and our local traditions make him the sole organiser of our grāmams, the great founder of our temples and the great systematiser of our rituals. The origins of our Aryan civilisation may, therefore, be traced to this great national hero, and it may claim a very hoary antiquity. True, indeed, that we cannot trace its growth and development from that remote, rather dim, past through the vast sweep of centuries, but available records and traditions show that it never underwent any convulsions violent enough to bring about any complete metamorphosis. Thanks to her isolated situation and the consequent abundant security that a benign nature conferred upon her, Kerala never was a prey to ruthless foreign invaders who, "wherever they went, changed the aspects of the lands they conquered and into which they introduced their own laws and customs and manners." Such is the case elsewhere in India; and especially is it so in northern India. Many, indeed, were the nations that came to Kerala; even at the earliest period of which we have any record we were carrying on commerce with various countries, far and near, and the modern Cranganur figures, under various names, as the greatest emporium of trade in the whole East, in whose spacious and safe harbour could be seen the ships of the Phoenicians, the Egyptians, the Greeks, and the Romans from the remote West and the Malaya, the Chinese and the Papuans from the remote East. But these

various nations came not as invaders but as peaceful traders, and consequently, while everywhere else foreign influences led to culture-suppression and culture-transformation, in Kerala these led only to culture-stratification and culture-assimilation. Naturally, therefore, that vigorous seed of Arayan culture that was introduced here by Sri Parasurāma continued to flourish in all its vigour and vitality and to live and grow into a beautiful tree with brilliant foliage yielding sweet fruits. Kerala can, therefore, boast for her culture a continuity that is scarcely less interesting than her antiquity. And when it is remembered that this culture was constantly brought into contact with a number of distinct and different types of culture, one may naturally expect to find in it some decided originality also. These three facts of antiquity, continuity, and originality give the study of Kerala culture more than a passing interest and importance. Add to this also the existence of a large number of genuine primitive survivals in almost every aspect of our social, religious, and political life, and one may without exaggeration assert that her cultural antiquities throw open a field of enquiry at once interesting and important, not merely to a particular section of scientific students but to all alike—to the student of Religion and Philosophy, to the student of Archaeology and Anthropology, to the student of Art and Literature. Lest this should be mistaken as an overstatement of the case, it is proposed to give here a bird's eye view of the whole field, especially because students of Indian antiquities are generally ignorant of Kerala culture and civilisation.

To begin with the social side : Kerala is the land of Anācārams, as the Paradesis or the Tamilians would term it. Of the sixty-four rules laid down by a seer of divine vision for the social conduct of the members of the Hindu society, we have in common with our Hindu brethren elsewhere only four rules, while sixty of them are distinct and different. Kerala, again, is the land where obtains even to-day the social institution of Teendal or distance pollution—a monstrous institution of an obnoxious character, as some have been pleased to characterise it. This is, probably, the only land in the whole of India where prevails, amongst a considerable section of the population—not merely amongst the Hindus but even amongst the Mahomedans—the Marumakkattayam or matrilineal law of inheritance, and the Sambandham system of marriage amongst the Hindus—institutions which are practically unknown amongst cultured communities elsewhere. Thanks, again, to the natural and innate tendency to

be conservative in all matters that characterise the Malayalis, here alone are found surviving even to-day a number of religious and socio-religious rites and rituals :—such, for instance, as Varunane Mūtal, a purely religious ceremony to win the powers of heaven and beget rain ; Mrtrinjaya Homam, again a purely religious ceremony to secure long life ; Pattini, a purely socio-religious rite for getting redress for the individual or society from an oppressing chief ; the ceremony of installing the Taccutaya Kaimal—a Sudra dignitary raised to the status of a Brahmin and accorded all the honours associated with a temporal representative of the God-head—and the Perumpulayan connected with our temples, and the affording of opportunity for the presence of a Tiyya in the Sautrāmani Yāga and of a Valan for the flag-hoisting ceremony of a temple. These amongst a host of others, are very interesting and important in the matter of elucidating our primitive ideas of religion, caste, etc. No less interesting are the numerous temple festivals, such as Bharani, Vēla, Talappoli, Tūkkam, etc. Equally worthy of close scrutiny is the peculiar structure of Kerala society with its sects and sub-sects, with their specific rules of interdependence and co-operation, all aiming at giving the maximum benefit of mutual contact for the purpose of cultural elevation. It will thus be seen that the Kerala society is a very unique and interesting object of study, alike to the anthropologist and sociologist.

That corner of India where were built the first and probably the only Roman temple, the first church, the first synagogue, and the first mosque, and the greatest Vihara of South India, Kerala offers an exceedingly interesting field of work for the student of religion. Our land served as the sole meeting place in all India for all the great religions of the world. Here was received with open hands and with becoming honour St. Thomas the Apostle, and the religion of love preached by Christ found here a very congenial soil to flourish. Here came and found a haven of shelter the maligned and much persecuted Jews. Kerala was, again, one of the latest citadels in all India for the gentle religion of Buddha, and the fame of Sri Mulavasa, the most holy city of the Buddhists in all South India was not confined to within her own walls but had reached further India in Gandhara. She was no less hospitable to the Jains, and while many of the Hindu sub-sects can trace some relation to Jainism, there is at least a couple of temples which show some definite affinity to this honoured religion. And throughout the whole course of the vast sweep of centuries from the period of Parasurama, Hinduism, in

its pristine genuine form of Vedic religion, and in its later qualified form of Puranic Hinduism, was always the religion of the land. Here are found existing even to-day, in the daily practices and observances of the Nambutiries, many a survival from the old Vedic religion and practices. Thus more Yagnas are conducted in Kerala than in the whole of the rest of India put together, and many a Brahmin family can boast of an unbroken continuity of the practice of Agnistoma and Vaisvadeva from times immemorial. Here alone are found the post-puberty Ekavivaha, the Sarvasvadana form of marriage, and the Dvaimu-syayana form of adoption—current amongst Nambutiris—and nowhere probably are more effective steps taken to safeguard the purity, accuracy and permanency of Vedic studies and recitals. These and other survivals of the Vedic religion give the local practice of Hinduism more than a mere passing interest and importance. Equally interesting is the all-popular Puranic religion with its Saivite and Vaisnavite cults and its peculiarly elaborated form of Tantric and Mantric ritualism, while our major temples form an excellent field for the scientific study of the process of cult and ritual stratification, and the lithic documents and temple chronicles give us very valuable information for reconstructing the ancient history of Kerala and the governance of the land. Here, again, are found existing in an active living form different types of primitive worship as, for instance, the worship of trees, animals, and ancestors and the still later Dravidian cults of the worship of sylvan gods and goddesses.

Kerala can, again, be fitly termed the cradle land of philosophies, for she has the proud privilege of claiming as her sons Prabhākara, the founder of the Guru school of Mimāṃsa, Sankara, the founder of Advaita, and Purnaprajna Madhva, the founder of Dvaita—schools or systems of philosophy which form as it were the stable foundations of the wonderful superstructure of what is briefly summed up in the expression "Hinduism." Besides these, our ideas of the science of religion and the practice of philosophy must have been influenced to even a considerable extent by the various alien religions and schools of philosophy so happily thriving in the land. And when it is remembered that these native and foreign religions and philosophies, creeds, cults, and faiths lived side by side peacefully and without enmity, the one never persecuting the other but always honouring the other, Kerala can well boast of being the only land where could be seen in the everyday practice of her children the freest sense of toleration

and the most exuberant sense of mutual accommodation in all religious matters, the only land where was and is being practised in the fullest active measure not merely Christian-Muslim unity but Hindu-Jew-Christian-Muslim unity. In Kerala alone could one probably meet with a Hindu god and a Muslim saint as chums with many an adventure to their credit, a Hindu goddess and Christian apostle together guarding their flock, and all striving with joint hands for the expulsion of the foreign intruder! Rich, very rich, indeed, is the field of religion here, a field as yet untrod, a field for work as interesting as it is important.

Enough, more than enough have we in the field of pure history. We have already referred to the tradition of Parasurama's discovering the land. If anything could be made out of the traditions and legends clustering around him, we may be tempted to theorise that he was the first to rise against the overweening assumptions of monarchy and to deal it a blow, to recover from the crushing effects of which it took ages. Parasurama, therefore, appears as the greatest suppressor of monarchy. The form of government that he gave to his dear land of Kerala, was naturally quite distinct and different from what was available elsewhere in India. We believe that the form of Government he gave to Kerala was republican in character, a government in which power was left in the hands of local leaders and village, provincial and central assemblies. Kerala, thus, appears to be the first land, probably in the whole world, where was successfully tried the government of the people by the people themselves—a form of government which survived in the land as far down as the time of Asoka and after, the surviving relics of which may be found in such terms as Raksapurusas, Taliyatiris, Gramani, Adhyans, Kuttams, Sanghams, etc. This was then followed by a theocracy which, in due course, gave way to an enlightened type of democratic kingship, where succession was not confined to heredity but was determined by election for a fixed period of twelve years or more. This system also had its inherent defects, and hence was given up, and in its place was set up a feudal overlordship. The inevitable defects of this form of government, before long, brought about its extinction, and on the ruins of it rose the modern kingdoms. Thus it will be seen that here were tried and discarded many of the forms of government which are being tried elsewhere with varying degrees of success. The still surviving royal families in this remote corner of India may well claim an antiquity of at least a

thousand and five hundred years, and the numerous rites, rituals and conventions governing their life may help the elucidation of whatever may appear arbitrary here and elsewhere, and further they also eloquently prove the priestly origin of local kingship as illustrated in the title "Gangadhara Trkkovil, Adhikarikal," the traditional designation of the Maharajah of Cochin. The old, now non-extant, Mamamkam and the still surviving function of Attacamayam, and the coronation rites of the Maharajahas of Cochin are illustrations to the point. These and other similar institutions deserve to be more widely known and investigated than at present, in as much as they reveal at least one aspect of the old Indian tradition in these matters. I cannot, in this connection, disguise the fact that Kerala history is practically a blank, not because that there are no materials, but because, as already stated, all the material have not yet been utilised, while a variety of sources yet remain to be opened up and explored.

No less interesting and probably much more important is the department of arts and letters. In the field of art we have representative specimens for every section. Our temples form a veritable museum where one could see beautiful specimens of sculpture on wood, stone, metal and mural paintings, all rising to a high degree of excellence and perfection. The almost well-preserved mural paintings in the Maharajah's palace at Kocci, the exquisite wood-work in the temples of Irinjalakuta, and Trichur, the vigorous metallic figures wrought round the Valia Verikkallu at Tripunitura may be cited as illustrations. Apart from the intrinsic value of these specimens as works of art, they have their own value in throwing light upon our primitive customs and manners. Thus the paintings at the Kocci in the first floor, describing the marriage of Parvati with Siva easily enabled us to understand the ancient type of ritualistic ornaments and utensils, while the metallic figures at Tripunitura referred to above clearly tell the number and variety of our ancient musical instruments and weapons of war. The specimens of Buddhistic sculpture now preserved in the Madras Museum reveal the fact that the ladies keep the upper part of their body naked,—a fact that is true in Kerala not merely in the artistic creations of sculptors and painters, but in actual life; and one cannot therefore help tracing a distinct relation between the artists who worked at Amaravati and our land. In the matter of architecture we are indeed as much different from our brethren elsewhere as we ourselves are. The peculiar structure of our

temples, palaces and houses with due regard to the conception of the Sthaladevada, the Vastudevada and the Svastika symbol deserve at the hands of the students of that science an attention that has not yet been given to it, while our domestic utensils, religious utensils, and the instruments of peace and war are scarcely less important. A closer study of the various aspects of our technological arts clearly reveals the probably astounding fact that, as a small nation, we have practically the least to do with metals and consequently one may postulate what may be termed a 'Wood age' in place of the elsewhere common Brass, Bronze and Iron ages. It will thus be seen that in the domain of art and architecture our land offers a field as interesting as any other.

Kerala again found a very fertile and congenial soil for the three languages, Tamil, Sanskrit and Malayalam to grow. The exact inter-relations between Tamil and Malayalam on the one side and Sanskrit and Malayalam on the other form a subject that has not been satisfactorily investigated. In old days our vernacular showed a decided Tamil preponderance which has led many scholars to theorise that Malayalam is an off-shoot of Tamil. On the same analogy, one might as well say that it is an off-shoot of Sanskrit, for more than 50 per cent of its present vocabulary is decidedly Sanskrit, a preponderance that necessitated a couple of centuries ago the giving up of her ancient script and the adaption of the local Sanskrit script for the local vernacular. This necessitates the restatement of old theories and the view of the older generations of scholars. Our contribution to Tamil, the Tamilians refuse to recognize even to-day and very few alone do know that the very famous Cilppatikaram, the great Tamil classic, and a document of very great historical and geographical value, is the work of a son of the soil of Kerala. In the field of Sanskrit literature, we have our representative authors of no mean attainments in almost every branch of Sanskrit learning; Prabhakara Bhatta, Sankaracharya and Puranaprajana Madavcaraya in the field of Vedanta, Laksmidasa and Narayana in the field of poetry, Kulasekhara and Sakti Bhadra in the field of dramaturgy; these names must for the present suffice. The least important of our contribution is in the field of Malayalam literature, but even here the paucity that we meet with in quantity is well recompensed by the quality and variety. We have, indeed, works covering almost every department of human activities, religious or secular, practi-

cal or theoretical, and in pure literature our poets have attained to a notably high degree of poetical excellence. It will thus be seen that the field of language and literature is not the least important of the departments of enquiry that our land opens up to the scientific student.

A far richer harvest, however, awaits him in the field of our theatre, which is as rich in variety as in peculiarities. The literary and dramaturgical importance of its Sanskrit section can never be overestimated. A superficial and cursory study of this has been enough "to bowl down the various pins" set up to bolster up the Bhasa theory, and here alone, I believe, can be found the materials for reconstructing the ancient Hindu stage, while, thanks to the development and popularity of this stage, we have enriched Sanskrit by a number of original productions. The Tamil section has practically died out, and some surviving relics may be found in some of the vernacular types, as for instance Mohiniyāṭṭam. The vernacular section has got its intrinsic interest and importance with its well-known types of Tullal and Kathakali, to mention only the most important, while the semi-religious vernacular entertainments of the musical types, such for instance as Brāhmaṇi Pāṭṭu and Kalameḷuttu Pāṭṭu, may have their own elucidatory value in tracing the origin of the dramas and to suggest the beginnings of paintings and sculpture. In the field of the other practical sciences of astronomy and astrology, we have practically given the lead to India, for Arya Bhatta found commentators only among the Malayalis, found revision only in Kerala, and nowhere else, while in astrology we have developed an independent school of horoscopy which has found acceptance elsewhere in India. Equally important is our contribution to the science of healing, and Kerala is, pre-eminently, the land where a scientific treatment of poison and of animals has been successfully worked and where a rational and cheap method of warding off plague has been prescribed as a religious ritual. Equally interesting and important are our ancient methods of instruction, religious and secular, and the peculiar organisation of the numerous temples of learning. Add to these the wonderful wealth of ballad songs and nursery rhymes, folk-lore and legends—all opening up for scientific investigation an unknown chapter as rich as it is varied.

Enough now, I believe, has been said to show that Kerala is a "land rich in every class of historical, ethnographical, religious, literary and artistic materials, and its importance as a rare and virgin field for scientific work in every branch of Archaeology and

Anthropology can never be overestimated," an importance that is considerably enhanced on account of the many genuine primitive survivals existing even to-day in every aspect of our life and activity. That a systematic research is sure to bring forth very interesting results has amply been proved by the sumptuous volumes of the *Cochin Castes and Tribes* by the talented Professor L. K. Anantha Krishna Ayyar. This, I must state, is true of every other field of enquiry. And yet she is the least known of all Indian territories, so much so that scholars have not been wanting who would transport her ancient capital, Tiruvancikulam, to somewhere on the eastern side of the Ghats, convert her most brilliant son Śrī Sankara Bhagavatpādācārya, that glorious seer of divine wisdom into a Paradesi, and even to deny that she ever had a culture of her own! A combination of causes accounts for this ignorance which may be characterised as even culpable. The first and the most important of the causes is the lack of students engaged in scientific research. A few alone have entered into this, and these, excepting a couple, were all foreigners who, because they were not sons of the soil, could not touch the inner life and culture of the people. "Naturally, therefore, the errors which they propagated are still rampant in popular books on the subject." While on this point I cannot but assert with all the vehemence I can command that fundamental principle regarding archaeological and anthropological work, *viz.*, that if any tangible definite results are to be achieved, the workers must be sons of the soil, who alone are able to grasp and feel the inner life of the nation. This principle cannot be too much emphasised, and the absence of its acceptance has led to no small amount of rash theorisings and wrong speculations. This, then, namely, the want of scholars amongst Malayalis, engaged in ransacking Kerala cultural antiquities, is one of the fundamental reasons for the popular ignorance of Kerala and her culture. Another reason also there is, no less potent, which is in a large measure responsible for this ignorance and this is none other than the claim erroneously made by Tamilians and accepted by many that Kerala formed but a part of Tamilakam, and that she had no culture apart from that of the Tamilians. This dove-tailing of Kerala and all that she stands for with Tamils and their civilisation necessarily led scholars to give our culture the undeserved go-by. When it is remembered that the so-called famous Sangham literature assigned by various scholars to various centuries and centres had its earliest origins in Kerala, achieved considerable distinction in Kerala, and also attained maximum perfection in

Kerala, when it is remembered that the wholesale conquests of Kerala vaunted by the Tamil potentates and trumpeted by Tamil scholars also turn out to be more a picture of the imagination than a thing of fact, one is forced to the conclusion that this basic theory of the Tamil scholars categorically stated and implicitly accepted, has been as mischievous as it has been misleading, and has resulted in creating a lot of false notions and ideas which do still hold good and shape the views of the younger generation of scholars. Hence the individuality that is culturally and historically ours we are deprived of,—an individuality that is ever patent to Kerala, that is always present with us, that is constantly commented upon by all non-Malayalis. That we have a culture that is radically distinct from that of the Tamilians is indeed practically unknown to the outside world, an ignorance that is in a large measure due to the erroneous notions of the students of Tamil language and literature regarding the elucidation of the culture, or cultures, embodied in the Cen-Tamil works. In the field of cultures, we owe to the Tamilians only as much as we owe to the Phoenicians and the Grecians, to the Chinese and the Moors, to the Portuguese and the Dutch, while in the field of language only to the same extent as the Indian owes to the Iranians. Our culture, which traces descent from the Aryan culture and was fused into one with the primitive Dravidian, developed in independent indigenous directions in this isolated country, west of the Ghats, helped and aided by "culture-contact" with a number of distinct and different cultures, though the Tamil contact being nearer and more constant coupled with its linguistic affinity made itself more perceptible; and this our culture, it may be confidently asserted, is as distinct and different from the Tamil, as the Malayalis themselves are distinct and different from the Tamilians.

K. R. PISHAROTI.



The Hound of Heaven

There is a spirit of mystic devotion and aspiration in almost all the poems of Francis Thompson. Even in those passages where he describes the innocence of childhood or the beauty of women there is something platonic and mystical which reminds one of the metaphysical poets of the early seventeenth century, especially Crashaw.

Like all mystic poets and singers Thompson asserts the living presence of God in Nature and man. His feeling for the Divine in all things, especially in the heart of man, finds a triumphant expression in the six stanzas on the kingdom of God found in his papers after his death beginning with

"O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

and ending with

"And lo, Christ walking on the water
Not of Gennesareth, but Thames!"

And, again, like all mystics and saints he asserts that there is only one way to this glorious presence. It is renunciation or, in the language of Christian symbolism, the cross. We must die to the world before we can live to God. We must lose ourselves before we can find ourselves. We must learn to despise what most men love. As he says in the *Mistress of Vision*:

"When thy seeing blindeth thee
To what thy fellow-mortals see;
When their sight to thee is sightless;
Their living, death; their light, most lightless;
Search no more—
Pass the gates of Luthany, tread the region Elenore."

But the poet's difficulty is that he is unable to make his renunciation thorough and unreserved. He wavers between heaven and earth. And he is of those on whom the vision comes not as a

friend but as an enemy. He is always in terror of the heights to which he is called. In a poem called 'The Dread of Height' he cries :—

" Oh difficult joy, I pray,
Some arms of thine,
Not only, only arms of mine!
Lest like a weary girl I fall
From clasping love so high."

Moreover, his distress is increased by the doubt whether the heavenly rapture is to be obtained by entirely repudiating the flesh or by embracing both the body and the spirit.

" Ah! must—

Designer infinite!—

Ah! must Thou char the wood ere Thou canst limn with it?"

"The Hound of Heaven" attempts to give an answer to this ever-recurring question of the doubting soul.

In the mystical literature of the world we have innumerable descriptions of the soul's quest after Reality. The symbolism varies. Some writers represent the Reality as a Heavenly Lover, some as a distant Paradise, and some as an ineffable state. But what is described in "The Hound of Heaven" is not the soul's quest after Reality, but Reality's quest after the soul. And this idea of the holy chase is not a merely poetic idea. It is based on the facts of religious experience. Miss Underhill, in her book on mysticism, gives us some examples from mediaeval mystics. One will serve our purpose here. Meister Eckhart says,

"Earth cannot escape the sky; let it flee up or down, the sky flows into it and makes it fruitful whether it will or no. So God does to man. He who will escape Him only runs to His bosom; for all corners are open to Him."

So Thompson starts with the experience which sometimes comes to a religious soul disturbing all its enjoyments and concerns of the world. The title of his poem is rather unfortunate. For it is not very appropriate to compare the "deliberate speed" and the "majestic instancy," and "the unperturbed pace" of the feet of God to the running of a hound. Nor is the figure properly sustained throughout the poem. There is a voice accompanying the feet, and at last the divine pursuer says, "Rise, clasp my hand, and come." And, what is more objectionable,

there is in the closing line an inversion of the metaphor from one who seeks refuge against a pursuer to one who drives away from him what he seeks.

When once the stirring of divine love is experienced in the heart nothing on earth can satisfy the man. Like a wounded deer he runs "across the margin of the world," trying in his ignorance to get relief from various types of human experience. The charities of the heart, the beauty of the moon and the stars, the pure looks of children's eyes and the intricate secrecies of Nature—are all tried in turn.

But it is in vain. For, says the Voice,

"All things betray thee, who betrayest Me."
"Naught shelters thee, who will not shelter Me."
"Lo! naught contents thee, who content'st not Me."
"Lo! all things fly thee, for thou fliest Me."

The healing lies in the hands of Him who has given thee wound. Only man must make up his mind to leave all and surrender himself to the Divine Healer. When once he does this he will find that all things he renounced come back to him as the gifts of God. For, says the Voice again,

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms"

Thus at last, heaven and earth are reconciled. The latter need not be finally deserted for the sake of the former. Life has to be utilised in the interests of Divine Life. Renunciation is only a half-way house. When the spiritual man passes beyond it, he comes back into the world as the servant of God partaking of His nature, sharing His life and doing His work. He will be in the world, but not of it. Therefore he works, and yet he works not. He enjoys, and yet he enjoys not. The truth that is rather dimly perceived by Thompson here is, as every Indian student knows or ought to know, fully set forth in that book of books—the Bhagavad Gita.

D. S. SARMA.



The Romance of The Motor Car

The motor car has become such a common feature of even Madras roads nowadays that the motorist is apt to forget the essentially romantic nature of its gradual development. Sir Oliver Lodge has observed that "the facility of locomotion adds nothing to human intelligence if it is a mere scampering over the ground." Thus our interest in the motor car should be intense not only on the score of motoring being one of the most delightful modes of travel, but also on the score of the motor car itself being a profoundly attractive mechanical achievement.

The history of the modern motor car is fascinating in the extreme, and it gains added interest from the fact that modern automotive construction dates only from such a recent year as 1900. The phenomenal success which the industry has achieved will be evident from the following figures for the number of cars constructed in America alone:—

Production in 1909				1,27,731
Production in 1924				3,617,602
Production in 1925				4,336,754

At the present day the country of greatest "motor density" is the United States of America, where there is one car for every five persons; and among the States, California ranks first having one car for every 2.8 persons. There is no reason for surprise, after a glance at the above figures, if we are told that more than 80 per cent of all the cars in the world are owned in the United States. This staggering success of the motor car industry, which is one of the greatest, if not the greatest industry of the world, is due mainly to concentration on mass production methods according to the most scientific principles, with consequent cheapness of cost and standardisation of design.

Pioneering is its own reward; and the credit of pioneering in this field belongs to the French. In 1885 Gottlieb Daimler, after whom the famous Daimler cars are named, invented the petrol-driven internal combustion engine which came to be employed in self-propelled road vehicles. Mr. Panhard and Levassor, of the firm bearing their joint names, secured the French patents from Daimler. It was Levassor of this firm who devised the transmission system, which in its general principles remains unaltered to this day.

In considering the history of the motor car one must not leave out of account the important part which races such as "The Gordon Bennet Cup" and "The Grand Prix," and the several motor shows have played. Their effect was to accelerate a rapid improvement in speed, efficiency, reliability and neatness of appearance. Also, one must not omit to mention the deep debt of gratitude which the motorist owes to the metallurgical scientists who spend their day examining metal fractures under a microscope, and making research into every conceivable way in which iron, aluminium and other metals can be made better for engineering purposes. The motor car of today is not the product of some sudden "brain wave" on the part of an individual; rather it has been made possible by the construction of thousands of experimental cars, and by the scientific production of alloys tougher and better heat-resisting than the materials used before. Till 1910 France had the leadership in the manufacture of cars. After that year, however, the leadership passed into the hands of the United States where natural advantages were plentiful; for example, there were many oil wells in that country, it was a country of great distances, and the *per capita* wealth higher and more evenly distributed than in any other country in the world. The effect of the Great War was to give a set back to the industry in Europe, while America made still greater headway in its leadership.

Though the works of a motor car seem hopelessly puzzling even to the experienced motorist, the machinery which makes it move is essentially simple. The main part of the motor car is the engine which consists of a number of cylinders (usually four, six or eight in number) with tight-fitting pistons working in them. Each cylinder has got an inlet and an outlet valve and a spark plug. The pistons are symmetrically connected to a crankshaft which is supported on what are called "main bearings." A fly wheel is rigidly attached to the farther end of the crankshaft. When the fly wheel is rotated—that is what happens when the starting handle is turned, or the button of the electric starter is pressed—the piston goes down (we are considering only one cylinder for simplicity) creating a vacuum at the top of the cylinder. To fill this space an explosive mixture of petrol vapour and air rushes in from the carburettor through the inlet valve. When the piston goes up the gases are compressed. At maximum compression an electric spark is arranged to pass across the spark plug. This spark ignites

the explosive mixture which expands in volume, pushing down the piston with tremendous force. The energy of this explosion furnishes the motive power for moving the car. When the piston again goes up the used gases are forced out through the exhaust valve; the peculiar smell we get when a car passes by is due to the exhaust gases. The same cycle of operations goes on in all the other cylinders also, but timed differently, so that the torque upon the crankshaft is more or less uniform. Thus the fly wheel is kept continually rotating. The fly wheel is connected to the back wheel axle by means of a propeller shaft, *via* a clutch, and a gear box. The clutch is an arrangement which enables the driver to connect or disconnect the fly wheel from the back axle at his pleasure. The gear box serves to provide various velocity ratios between the fly wheel and the rear axle: the most usual practice is to have three speeds forward and one reverse.

The materials used in the construction of the cylinders and pistons should satisfy two conditions, namely, lightness and toughness. The advance in the science of the light metals is due largely to the development of aeronautics. Thus aeronautics, which in its initial stages owed so much to the motor car has more than repaid its debt. Typical alloys used in the automobile industry are *duralumin* (Al 94.4 per cent, Cu 4.5 per cent, Mg. 95 per cent, Mn. 76 per cent), *bohnalite*, *lynite*, etc. These alloys have one-third the specific gravity of steel but are equal to it in strength.

The import statistics reveal that year by year larger and larger numbers of cars are being imported into India. There are a good many who view this constant increase with serious misgivings; for it cannot be denied that the motor car is a drain on the country's wealth. In the words of a distinguished educationist: "In the present undeveloped and backward state of the country, and her peoples . . . the motor car is a useful luxury, and while every ounce of it has to be imported, it can only serve to impoverish the country." This no doubt is a melancholy but none the less undeniable truth. For the moment, however, let us not view the motor car in that spirit. Let us, on the other hand, look at it as a piece of man-made machinery, the simplicity, efficiency and reliability of which reflects not a little credit on the inventive power of man. Let us look at it as a triumph of applied science.

C. A. RAMAKRISHNAN.

Indian Universities

III

COMPARISON WITH THE OTHER UNIVERSITIES OF THE WORLD

There are now more than 450 universities in the world; of which Europe alone has 186. The population of India is nearly 320 millions or just a little less than a fifth of the human race. And yet she has barely twenty universities. Europe has only 428 millions and yet there are as many as 186 universities there! So that, if at all we are serious in providing for the higher education of our people, we must see to it that the number of universities is at least doubled in the course of the next twenty years.

Again, several of the European universities have a hoary history extending to more than a thousand years. For instance, Salerno in Italy was started in the ninth century, and soon became famous for its tolerant outlook. Throughout the Middle Ages, the Jews who were persecuted all over Europe were safe here both as students and teachers. While Salerno became a celebrated centre of medical studies, Bologna which was started soon after specialised in civil and canon law. The state protected students and teachers from all kinds of trouble and afforded security. By the year 1200, the university had become so popular that it counted more than 10,000 students, most of whom were foreigners. The students were mostly adults and soon became a powerful factor in the affairs of the university. An important proof of this is found in Pope Innocent IV sanctioning the new statutes of 1253 '*as drawn by the rector and students of the university of Bologna.*'

The university of Paris dates from the 12th century. It specialised in the study of logic, as that was considered essential in the comprehension of spiritual truths. 'Dialectic' was thought of as the 'Science of Sciences' and Paris soon became well known as a centre of learning and piety. Among the great names associated with it, mention may be made of Abelard and his disciple Peter Lombard who composed the '*Sententia*' or a volume of brief sentences, in the form of proverbs, embodying the

views of the great doctors of the Church upon the most difficult points in the Christian belief.

On the model of Paris was started the university of Oxford in 1133. At first a theologian from Paris delivered lectures on the Bible; in 1167 or 1168 all the English students migrated from Paris. And Henry II passed an edict recalling all clerks holding benefices in England and forbidding them to cross the Channel. These reasons contributed to the growth of Oxford and its recognition as a 'studium generale.'

Cambridge was started later than Oxford but probably in the same century, the nucleus being the educational work carried on by the canons of the church of St. Giles. In 1224 the Franciscans established themselves here and about fifty years later the Dominicans also. From the various letters written by the Pope and the English king, we gather that in the 13th century Cambridge was a well-established seat of learning with a Chancellor (who was appointed by the Bishop of Ely) at its head.

Compared with such long-standing institutions, all the Indian universities seem to be yet in their early stages, their growth being less than three-quarters of a century in duration. Even during this period, owing to the policy of religious neutrality pursued by the British Government, they have not had any influence on the growth of religious thought in India. Whereas, many of the European universities have been centres of fierce theological and religious controversies. As a matter of fact, the first impulse towards the organisation of universities was given by the Holy See at Rome, the main idea being the diffusion of religious learning.

We have already seen that the chief reason for the starting of the university of Paris was that it should become a great theological centre. It had forty colleges, with representatives of every country in Europe. The decision of its great doctors was accepted as final even by the Popes; and so, no theological college was sanctioned elsewhere—except those at Pisa, Florence, Bologna and Padua which were designed mainly to save the Italian monks from the troubles of a long journey beyond the Alps.

Many of the universities then were started or sanctioned by the Papal charter:—such as Piacenza in 1248, Rome in 1303, Pisa in 1343, Ferrara in 1391 and so on. The power of the Pope was a very real one; for we find occasionally when a university was started by a king the Pope imposed certain conditions before

granting it recognition. For instance in 1367 when king Louis applied for the recognition of his university at Funkforchen in Hungary, the Pope did not allow in it the faculty of theology. On the other hand, he made it a condition that the king should provide adequate remuneration for the professors of the university. In 1437 the whole academic body of Rostock (in Germany) incurred the displeasure of the Pope and so they had to suspend their work altogether. In the university of Caen (in France) the charter granted by Eugenius IV contained a clause that those who took their degrees in it should swear fidelity to the See of Rome. The clause was repeated in 1459 in the university of Ingolstadt (in Germany). While it was abolished at Caen, it was not abolished at Ingolstadt and the result was that the Reformation met with the most stubborn resistance here and here was also started the Counter-Reformation. The atmosphere of the University of St. Andrews (Scotland) was one of medieval theology. But by a strange irony of fate, two of its colleges were the foremost agents in the overthrow of that church which they were founded to defend. 'To drink of St. Leonard's well' became therefore proverbial and meant to be a Protestant.

In the fourteenth and fifteenth centuries we find the conflict between the Church and State gathering in volume. For example in Caen, the king gave a new charter in 1452 in which the old charter granted by the Pope was not recognised at all. Similarly when Charles VII wanted a university at Poitiers and the Pope did not grant it all the privileges of Paris, he became very angry, and so gave it Royal Protection, thus more or less dispensing with the sanction of the Pope. But the first university established by virtue of an Imperial and not Papal decree was that of Wittenburg in 1502. And from this date onwards we trace the steady growth of secular power and the decline of the power of the church in the management of university affairs.

Apart from the Church and the State, a third impulse for the growth of universities has been private munificence, which is visible throughout the west, though markedly so in the United States of America. At Oxford and Cambridge, to meet the needs of scientific education, constant appeals had to be made to the public for funds; and they have all been generously responded to. In 1905 the four universities of Scotland received the magnificent donation of £2,000,000 from Mr. Andrew Carnegie for their needs. In the U.S.A. the extent of private help may be judged from the fact that while Haward had in 1869 an

endowment of a little over 2½ million dollars, it increased in 1919 to 48 million dollars and in 1926 to 70 million dollars! Not only this, whole universities are the gifts of liberal-minded millionaires; such as Cornell, John Hopkins, Rockefeller (the University of Chicago), Tulane, De Pauw, Clark and Leland Stanford.* A novel method of helping the university is also adopted by the State. Besides the usual sum allotted in the budget for education, the State assigns a certain part of land in the far West to every one of these universities; with the sale proceeds of which are to be founded colleges of agriculture and the mechanic arts.

In India as mentioned already, there is a great deal of room for improvement both in regard to state support and private generosity.

One of the greatest complaints in India is that the profession of education is very ill-paid. It will therefore be of special interest to us to see how we stand here with reference to the other parts of the world. It seems to have been a legitimate grievance with them, at least for the past seven centuries and more. In the year 1298, the provision for the payment of professors was so inadequate at the University of Salamanca (in Spain) that by common consent they suspended all their lectures. The result was that at once a part of the ecclesiastical revenues was diverted for augmenting the professors' salaries. But we do not know whether such an experiment can be repeated in these modern days with any chance of success!

In the Netherlands, the University of Louvain rewarded her professors most munificently. She was called the Belgian Athens and ranked only second to Paris in reputation.

During times of trouble and stress, education seems to be the first heading in which retrenchment is made. In the period of the Reformation, both Oxford and Cambridge suffered from the confiscation of their lands and revenues. In the course of the Civil War, they both adhered faithfully to the Royal Cause and so during the Commonwealth they had to pay for it dearly. There was actually a proposal to abolish both the universities, and but for the firmness of Cromwell who was then Chancellor of Oxford, the proposal would have been carried out!

* Similarly in Australia, the University of Adelaide was founded mainly by the munificence of Sir W. W. Hughes and Sir Thomas Elder in 1874.

Even in a premier university like Cambridge, it was only in 1877, when a part of the revenues of colleges was diverted to the use of the university and the salaries of fellows and professors were fixed, that a permanent, resident and working professoriate was formed. It is of the first importance that professors should be placed above pecuniary anxiety. They have to get the newest books (or the best apparatus) in order to be in touch with the latest developments in their subjects. Hence they must get adequate pay and be sure of pensions for themselves or their families in case they die suddenly.

For when all is said, the fame of a university depends on its professoriate. In the Middle Ages, Italian universities became famous because the professors had a high reputation for their ability. There were two or three chairs for the same subject and there was a great emulation among the professors as to who should become the greatest authority in that branch of study. So, a call to a Paduan or Pisan chair was deemed the highest of literary honours. And the status of professor was of such dignity that even the proudest noble considered it an honour to become a professor. The teachers also asserted their universality; they did not give way to sectarian or local prejudices. Creed or country did not count with them, but only ability.

Similarly, Cambridge is what it is now, because of men like Sir Isaac Newton who were associated with it.

The fact is that professors ought to be men of rare gifts, resolute will, superior training and indomitable love of learning. And in turn, they should, by means of lectures and addresses, inform the public and interest them in the progress of knowledge. They also owe it to themselves and the science which they profess, to set forth for the information and criticism of the world the results of their enquiries, reflections, discoveries and investigations. They should also encourage the research scholars and fellows who work under them to publish their dissertations.

In India the murmur is heard that it is difficult to keep discipline in colleges and that there is a growing tendency towards lawlessness among students. It seems to be true elsewhere also. In the fifteenth century, discipline in the university of Glasgow seems to have been lax, probably because the instruction was inefficient and irregular. According to Cervantes, the Spanish universities were noted for the lawlessness of their students. In the 17th and 18th centuries Jena (in Germany) was in bad repute for the same reason. But the worst example seems to be that of

Zurich (Switzerland) where in 1832, the teaching of one of its professors, Strauss, led to a popular demonstration and it required more than seven years to weather the storm successfully. It is owing to these incidents that the University Commission of 1889 (appointed in Great Britain) recommended the formation of a Students' Representative Council as an advisory body in every university. Surely a prudent and wise step to prevent any kind of trouble.

In India it is said that women's education is still backward. But the fact seems to be that it was so throughout the world, till very recently. It was not till 1869 that women were admitted to lectures in the university of London; and it was only in 1880 that they were admitted to degrees. In the Swiss universities women were admitted to lectures in 1872 and in 1892 they were permitted to become lecturers, the first instance being that of a lady Frau Dr. Emilie Kempin who became professor of Roman Law. In the university of New Zealand women were made admissible to degrees in 1877. In Sydney (Australia) they were first admitted to degrees in 1884; but very soon they became an appreciable element, numbering more than one-fifth of the entire number of students before the close of the century. Since 1900, women have taken to higher education in a most remarkable way. There is a growing percentage of women students in most universities, and in some faculties like music, and natural science, they are really in a majority, the men forming a minority. Colleges are therefore specially started for women and they are also admitted to institutions not specially intended for them. But opinion seems to be fairly divided regarding the question of co-education—especially in the undergraduate period. The general trend of events seems, however, to be in favour of separate colleges for women.

In India higher education was first popularised by making it a rule that only graduates of universities would be eligible for holding high appointments in the state. This again seems to have several parallels. When the University of St. Petersburg (or Petrograd as it is now called) was started in 1819, an order was issued that in all official appointments preference should be given to holders of degrees. Similarly in Portugal it was made a rule that all the members of the higher courts of judicature and administration in the realm should have graduated in the university. We take it that these are the ways in which the state tries to stimulate the growth of education among the people entrusted to their care.

At the present moment one of the most pressing problems in the Indian universities is the encouragement of the vernaculars. It is generally agreed that the problem is difficult to solve; but what is required is courage and statesmanship. Let us therefore see what light the other universities of the world throw on this moot question. In the middle ages of Europe the medium of higher education was Latin. The first instance of lecturing in the vernacular occurs in the university of Halle (Germany) founded in 1693, when one of its greatest professors Thomasius spoke in German instead of the time-honoured Latin tongue. Soon his example was followed by the others and in a surprisingly short period of time German became the medium of higher education in Germany. Similarly in Upsala (Sweden) lectures began to be delivered in Swedish from the eighteenth century onwards. In Russia a royal decree was passed in 1887 by means of which the use of the Russian language was made obligatory in all centres of instruction. Here as elsewhere prejudices die hard. They have only to be driven away by compulsory legislation!

In India when a move is made towards introducing fresh subjects like sociology, anthropology or experimental psychology in our university courses, there is a great deal of opposition from all quarters. The innovation is resented. The new subjects are not considered as having the same value as the classics or mathematics so far as mental discipline is concerned. And so on. Such arguments are not unheard of in the other universities also. Before the eighteenth century, secular history was not studied at all in Europe; and if studied was considered far less important than sacred history (or ecclesiastical history). It was only in the University of Gottingen that the importance of history as a subject of study was for the first time recognised in 1736. The struggle for recognition was even greater in a subject like natural science. The university of Paris had a Faculty of Natural Science only after 1762 and in Brussels the Faculty was not formed till 1834. The trouble is that only medicine, jurisprudence, theology and the classics seem to have been regarded from the beginning as subjects worthy of study in the collegiate stage. Every other subject has had to win its way through against opposition. In the Scotch universities it was not till about 1890 that the 'sacred six subjects' were abolished (Latin, Greek, mathematics, natural philosophy, logic and moral philosophy) and the courses modernised. And

when we read the history of an ancient foundation like Oxford or Cambridge, we find that the statutes have been successively modified to suit the changing needs of the times. For example, the university statutes were revised by Queen Elizabeth in 1570, by Laud in 1636 and they underwent a radical change in 1858. As a result of these successive changes, the universities were freed from their medieval trappings, the large mass of obsolete and vexatious oaths was swept away, and they were brought up-to-date. It is only by thus being elastic and adapting themselves to the growing needs of the times that the universities are held in such high esteem.

In India the difference between college instruction and university instruction is not always clearly grasped. But such was the case in the U. S. A. till recently. Nowadays it is agreed on all hands that college instruction is disciplinary, requiring definite but not uniform methods, and a certain deference to the authority of the master; while university instruction is much freer. The scholar is encouraged to inquire rather than to accept, to test and observe rather than to hear and recite, to walk with a friendly guide rather than to obey a commander. And if these conditions are to be really satisfied in a university, it ought to be equipped with excellent libraries and laboratories. The need for laboratories is understood by all, but not so the need for libraries. And yet libraries are the storehouses where books and manuscripts of the past are preserved. Frequently, surrounded by 'scholars' properly qualified, libraries are becoming centres of teaching, studying and writing; for in modern days, books, periodicals and dissertations contribute not a little to the growth of knowledge.

In India whenever the tuition fees in colleges and the application fees for the various university examinations are raised, there is a cry that education is made more and more costly and that it is made impossible for the poor but intelligent lad to rise to his full level of learning. It is even contended that university education should be made free to the 'aristocracy of the intellect,' to those few who are fit for receiving it. The examples of the other universities do not seem to support this view at all. In the English universities the fees charged are much higher than in India. But there are two noteworthy exceptions. In the university of Coimbra (Portugal) *instruction is given gratis*; and in Bucharest (in Roumania, founded in the year 1864), *students are instructed and examined gratuitously!*

From the beginning of the nineteenth century, the nations of the world have created fresh universities and strengthened the older foundations, as living symbols of their liberty and as proofs of their intellectual progress or maturity. And university development is more or less directed by the national ideal. If this statement is true of the last century, it is truer still of the present century. For example in 1910 there were only 370 universities. By 1926 the number rose by more than 80; in other words there was an increase of 21 per cent in 16 years! In Europe there was an addition of 43 universities; in America the number rose by more than 10; in S. Africa it rose from 1 to 4; China has now ten or twelve universities and Japan not less than fifteen. There are two universities at Jerusalem (the Jewish university started in 1925 and the Catholic university a little later). Persia, Siam, and even the Hawaii Islands are forging ahead. So, if India is to hold her own in the comity of the nations of the world she must look carefully to her development in the sphere of universities.

N. R. KEDARI RAO.



I

Walter Savage Landor, the mad Jacobin, as he was known, is one of the acknowledged masters of English Prose. His life was one of mutinous pugnacity; he was as much an insurgent in temper as Shelley or Byron. He was expelled from college, (earlier he lampooned his headmaster), broke with his father, wandered about the Welsh hillsides, fell in love with just the wrong girl, married and quarrelled with her, and finally separated. Julia Thuyllier was a girl of "woonderfully beautiful goolden hair." He met her at a ball—no sooner met but they looked; no sooner looked but he exclaimed, 'By heaven, that's the nicest girl in the room and I'll marry her'; and Landor married her. The match was most ill-assorted. Men of genius have always had the knack of making a wrong choice of their life-partners. From Aristotle to Charlie Chaplin we have a formidable list of unhappy marriages and Landor belongs to that luckless band. Speaking of marriage, Landor says:—"Death itself to the reflecting mind is less serious than marriage. The elder plant is cut down that the younger may have room to flourish: a few tears drop into the loosened soil, and buds and blossoms spring over it. Death is not even a blow, is not even a pulsation; it is a pause. But marriage unrolls the awful lot of numberless generations. Health, genius, honour, are the words inscribed on some; on others disease, fatuity and infamy." This is wisdom on paper, wisdom after the event. His own marriage was quite unhappy; the pair could not get on together. He was, very often, pre-occupied with his own moods; she was a tactless provincial beauty. He was sixteen years older; she always reminded him of that. She had an alarmingly shrewish tongue and had speech when he had list to sleep. Poor Landor once broke out saying, "There are very few who have not done this (hearkening to the voice of their wives) *bongre malgré*; and many have thought it curse enough of itself." Julia was agreeable, agreeable to every one but Landor. Naturally the separation came as early as three years after the first glow of romance. Nevertheless Landor was kindly looked on by the fair. He

carried on a number of flirtations but this philanderer had his Rose as Dante had his Beatrice or Waller his Saccharissa.

There is a monument over a grave in South Park Street Cemetery, Calcutta, which bears this inscription on a black marble slab—

"IN MEMORY OF

THE HONOURABLE ROSE WHITWORTH AYLMER

WHO DEPARTED THIS LIFE MARCH 2ND A.D. 1800

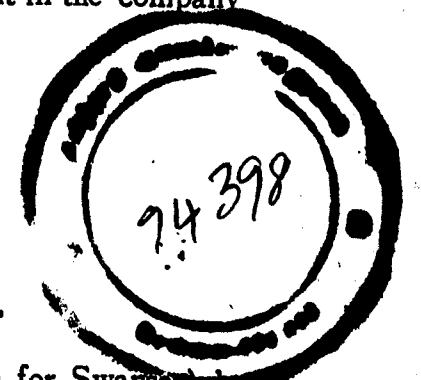
Aged 20 years

What was her fate? Long, long before her hour
Death called her tender soul by break of bliss,
From the first blossoms to the buds of joy,
Those few our noxious fate unblasted leaves
In this inclement clime of human life."

This is the tomb of the Hon'ble Rose Aylmer who inspired some of the most exquisite verses in the English language. She is intimately associated with Landor. After his expulsion from college he retired to S. Wales and at Swansea he met and was on friendly terms with Lord Aylmer's family. One of the girls, Rose, soon became his special favourite. He was twenty-one and she was, as Sheridan would put it, "sweet love-breathing seventeen." The youthful pair were thrown much together in their sea-side rambles and other excursions which their quiet life afforded opportunity for. Rose seems to have made a tender and lasting impression on Landor. Years later in his poem, *The Three Roses*, he recalls the old Welsh days, happy days spent in the company of Miss Aylmer.

"When the buds began to burst
Long ago with Rose the first,
I was walking, joyous then,
Far above all other men,
Till before us up there stood
Briton ferry's oaken wood
Whispering, 'happy as thou art,
Happiness and thou must part'"

In *Abertawy* (Abertawy is the old name for Swansea) he fondly goes back to one of such sea side rambles. He tells us how



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he provided a seat for the weary girl and himself by plucking up from a moss-grown bank some "tiniest thorniest" rose bushes—

"At last I did it—eight or ten—
We both were snugly seated then;
But then she saw a half-round bead,
And cried—'Good Gracious! how you bleed!'
Gently she wiped it off, and bound
With timorous touch that dreadful wound.
To lift it from its nurse's knee
I feared, and quite as much feared she,
For might it not increase the pain,
And make the wound burst out again?
She coax'd it to lie quiet there,
With a low tune I bent to hear;
How close I bent I quite forget,
I only know I hear it yet."

Gebir was Landor's first significant poetic endeavour. This first introduction to fame was accidentally connected with Miss Aylmer. She it was who lent him Clara Reeve's *Progress of Romance* from one of whose stories he took the frame work of *Gebir*. Perhaps *Gebir* is not as widely read as the *Imaginary Conversations*. The only quotation ever heard from it, now, is the beautiful image of the "sinuous shells of pearly hue" which Wordsworth, altering and developing it, reproduced in Book IV of the *Excursion*. Landor's lines are:—

"Shake one, and it awakens; then apply
Its polish'd lips to your attentive ear.
And it remembers its august abodes,
And murmurs as the ocean murmurs there."

Lady Aylmer, after the death of her husband, married Mr. Howell Price. Naturally, her daughter Rose went to Calcutta to her aunt, Mrs. Russell, wife of Chief Justice Russell. Landor tells us in *Abneyway* that Rose's going to India was not her own choice.

"Where is she now? Called far away,
By one she dared not disobey,
To those proud halls, for youth unfit,
Where princes stand and judges sit.
Where Ganges rolls his widest wave
She dropped her blossom in the grave;
Her noble name she never changed
Nor was her nobler heart estranged."

Rose Aylmer seems to have been a popular figure in Calcutta and when she died, the Calcutta Gazette in an obituary notice recorded—"On Sunday last at the house of her uncle, Sir H. Russell, in the bloom of youth and possession of every accomplishment that could gladden or embellish life, deplored by the relatives and regretted by a society of which she was the brightest ornament, died the Hon'ble Miss Aylmer."

Landor was petrified by the news of Rose Aylmer's death and he was "for days and nights entirely possessed by it." Sir S. Colvin says, "During his vigils he wrote the first draft of the little elegy, carved, as it were, in ivory or gem, which in its later form became famous."

"Ah, what avails the sceptred race?
Ah, what the form divine?
What every virtue, every grace?
Rose Aylmer, all were thine.
Rose Aylmer, whom these wakeful eyes
May weep, but never see,
A night of memories and of sighs
I consecrate to thee."

The haunting melody of the lines so bewitched Elia that he was never tired of repeating them. In fact, for its deep and tender pathos it could hardly be surpassed; it is one of the unforgettable brief lyrics in the English language.

Landor died in his 80th year in Florence and was buried in the English cemetery there. One of the last letters he received there was from Lord Houghton; it introduced to him Swinburne who says that he came "the youngest to the oldest singer that England bore." And when Landor died, Swinburne paid his homage in a beautiful little poem, the concluding stanza of which may very well be used to voice a like appeal for the preservation of a tomb in Calcutta, so intimately connected with Landor's name.

II

Byron is another for whom the whimsical fates arranged an ill-assorted match. The real causes for the separation of husband and wife are shrouded in mystery. Critics of Byron have, however, sought to lift the veil, but most of them seem to have lost their heads when writing on the tragedy of the poet's married life. Peeping Toms have been thinking that some further light would be

thrown on the matter. Lord Broughton indeed intended to publish "a full and scrupulously accurate account" of the affair but he finally withheld it. When he died he bequeathed one copy of the document to his daughter and another to the trustees of the British Museum with directions not to publish it till 1900. But in 1900 the trustees refused to release the document to the public and the matter has ever remained a mystery. So be it.

To me Byron is the poet of *Don Juan*, *Childe Harold* and the *Vision of Judgment*. Most of us have had at one time or another a craze for Don Juan and Haidee. Altogether as a manifestation of sheer mental force the whole immense poem is a wonderful production. Into this epic Byron put the whole of himself—his revolt against society, his international liberalism, his scorn, his mockery, his wit, his poetry and what Swinburne called his "excellency of sincerity and strength." The earlier cantos leave upon us the impression of exquisite pictures of touching loveliness although they are presented to our contemplation in horrid frames of cold and bitter cynicism.

It is generally accepted that Byron's imagination was inferior to Scott's. Yet the ship-wreck scene in *Don Juan* reveals the poet's remarkable seeing power. True, there is not that concentrated vision that we find in Shakespeare's sea painting in the *Tempest*. It is true, again, that the sea painting in the *Ancient Mariner* is of a higher order. But it is an error to say of Byron's description that the scenic business was a mere collection of actual recorded incidents. "A man without any imagination might have collected all the details with as much dexterity as Byron and yet have failed to fuse them, to inform them with dramatic life." It was of this scene that Keats said, when he read it on his voyage to Italy, that it was intolerable on account of its reckless and cynic brilliancy. He flung the volume from him in disgust. This verdict seems harsh. Keats said so, probably, because he was then "under sentence of death."

A part of this scene is closely related to a wreck that occurred near the Madras Coast. When Byron was a pupil under Dr. Glennie he had access to his master's library where he found a pamphlet called the Narrative of the Shipwreck of the "Juno" in the year 1795. The Juno was a coaster trafficking between Madras and Burma and the author of the narrative was the ship's second officer. This pamphlet, though it attracted little outside attention, was a favourite study of Dr. Glennie's pupil, and, no doubt, it must have left a deep impression on Byron. It is this narrative that

Byron has used for his tale of the Two Fathers in *Don Juan*. The seaman's account is as follows:—"Of those who were not immediately near me I knew little, unless by their cries. Some struggled hard, and died in great agony; but it was not always those whose strength was most impaired that died the easiest, though in some cases it might have been so. I particularly remember the following instances. Mr. Wade's servant, a stout and healthy boy, died early and almost without a groan; while another of the same age, but of less promising appearance, held out much longer. The fate of these unfortunate boys differed also in another respect highly deserving of notice. Their fathers were both in the foretop when the lads were taken ill. The father of Mr. Wade's boy hearing of his son's illness answered with indifference 'that he could do nothing for him,' and left him to his fate. The other, when the accounts reached him, hurried down, and watching for a favourable moment, crawled on all fours along the weather gunwale to his son, who was in the mizen rigging. By that time, only 3 or 4 planks of the quarter deck remained, just over the weather quarter gallery; and to this spot the unhappy man led his son, making him fast to the rail to prevent his being washed away. Whenever the boy was seized with a fit of retching, the father lifted him up and wiped the foam from his lips; and if a shower came, he made him open his mouth to receive the drops, or gently squeezed them into it from a rag. In this afflicting situation both remained 4 or 5 days till the boy expired. The unfortunate parent, as if unwilling to believe the fact, then raised the body, gazed wistfully at it, and when he could no longer entertain any doubt, watched it in silence till it was carried off by the sea; then, wrapping himself in a piece of canvas, sunk down and rose no more; though he must have lived two days longer as we judged from the quivering of his limbs, when a wave broke over him."

The following is Lord Byron's version:—

"There were two fathers in this ghastly crew,
And with them their two sons, of whom the one
Was more robust and hardy to the view,
But he died early; and when he was gone,
His nearest mess mate told his sire, who threw
One glance on him, and said, 'Heaven's will be done,
I can do nothing,' and he saw him thrown
Into the deep without a tear or groan."

"The other father had a weaklier child,
Of a soft cheek, and aspect delicate;
But the boy bore up long, and with a mild
And patient spirit held aloof his fate;
Little he said, and now and then he smiled,
As if to win a part from off the weight
He saw increasing on his father's heart,
With the deep, deadly thought, that they must part.

"And o'er him bent his sire, and never raised
His eyes from off his face, but wiped the foam
From his pale lips, and ever on him gazed,
And when the wish'd for shower at length was come,
And the boy's eyes which the dull film half glazed,
Brighten'd, and for a moment seem'd to roam,
He squeezed from out a rag some drops of rain
Into his dying child's mouth—but in vain.

"The boy expired—the father held the clay,
And look'd upon it long, and when at last
Death left no doubt, and the dead burden lay
Stiff on his heart, and pulse and hope was past,
He watch'd it wistfully, until away
'Twas borne by the rude wave wherein 'twas cast:
Then he himself sunk down all dumb and shivering,
And gave no signs of life, save his limbs quivering."

(CANTO II)

A comparison of the two versions will make Byron's indebtedness clear. The seaman's recital is more touching. The pathos of it, especially in the last lines, and the silent dignity with which the father goes down to his doom cannot be half so naturally and effectively expressed in verse however beautiful. Poetry must in this instance yield the palm to prose. All the same Byron's picture is powerful. The details are cleverly fused and the whole tale is instinct with dramatic life. To us here in Madras the narrative has an added interest as the wreck took place off our own coast.

N. RAMANI.



After the Reforms



"Beastly job—" muttered Mr. Krishnan of the Civil Service as he stepped into the car from the Secretariat, wiping his face with a handkerchief. It was a particularly hot day. The mercury in the thermometer stood steady with merciless mockery at 107°. The car was filled with boxes of files and he looked literally bound by red tapes. As the "Dodge" purred on he lit a cigar and heaved a sigh of relief.

Once in this state of supreme bliss in the company of my Lady Nicotine, Mr. Krishnan gave free vent to the irritability of his temper. Only that day his morning tapals brought him the scandalously heavy bills of his wife from her milliners and drapers. The motor dealers had courteously sent a reminder to settle at an early date the balance for the "two-seater" which his wife had bought. A score of polite requests to pay the promised donations were lying on his table from the various associations of which his wife was a prominent member. The bill of the caterers for the party which his wife had given to Her Excellency still remained unpaid. The jewellers who supplied Rukmani with a necklace for the wedding gift of her friend Mrs. Raman had obligingly given notice that the matter would be left in charge of their solicitors if an early payment was not made. But more pressing than all these—that silly idiot of an ayah managed to be laid up with typhoid leaving him to manage his two daughters in the absence of his wife. Patriotic Rukmani had gone off to attend the All-India Women's Congress in some remote corner of northern India where she would wrench out the liberty of her sex from unchivalrous and hard-hearted men.

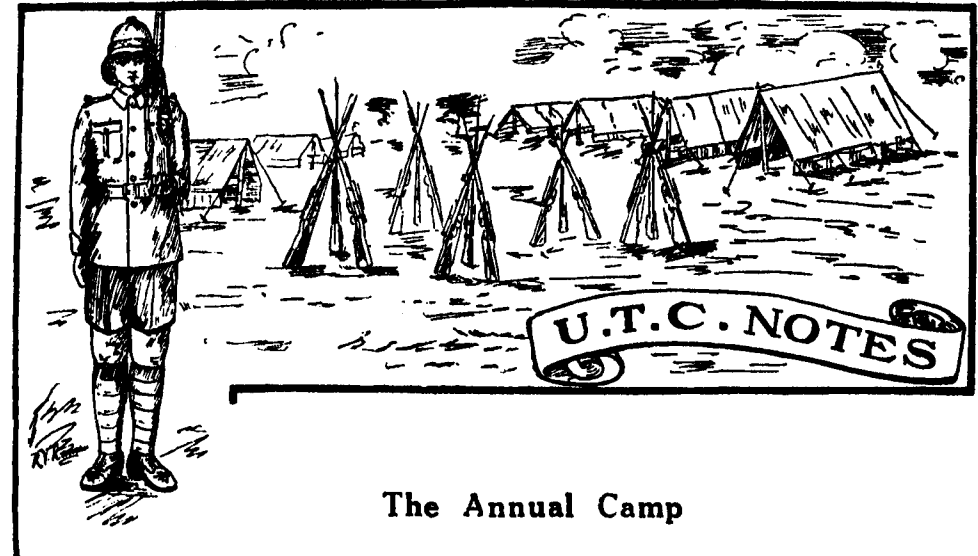
Rukmani, in her college days was a sweet pearl. Krishnan was fresh then from Oxford in the Civil Service, and endowed with romantic imagination and poetic fancy they were both drawn to each other even at the first sight. A casual introduction, an invitation to tea and a few sets of tennis in some common friend's house served a good prelude to the happy augury. The battle of Waterloo was won on the fields of Eton, was it? Krishnan scored his success on the tennis courts. Blighted caste for once went behind the scenes and love's desire found fulfillment in matrimony.

With a sudden jerk the car pulled up in front of the portico. Mr. Krishnan jumped out of the car as though rudely shaken from a dream to find his drawing room a battered caravanserai. All the costly "brass" which Rukmani got from Jeypore was lying on the floor in disorder. The valuable "old China" lay strewn on the ground in broken pieces. The costly 'Anne suite' was worse with broken limbs. In the centre of the room breathing fire like those ancient gladiators of Rome stood armed with two cushions his two daughters. Mr. Krishnan was well nigh paralysed. When Lalitha and Jalaja saw him they ran towards him with Lalitha the older of the two aged five handing him a crumpled telegram and crying out "Look, papa, Jalaja is beating me because I would'nt give her this telegram." Jalaja vehemently refuted the charge and aimed the cushion at her sister. Bleeding and with scratched knees they flew at each other like wild kittens.

But Mr. Krishnan taking the telegram from Lalitha read it out. "Send-500-running-up-to-Kashmir-for-a-holiday-with-Kishore-a-fine-gentleman-woman's-conference-a-success-passed-equality-of-sex" Rukmani.

This was the last straw. He clenched his fists and grinding his teeth he dropped down in one of those broken chairs cursing, in an agony of rage, "Women's conference be blowed.....Equality of sex! Monstrous! Kishore may go to blazes....."

A. V. PATRO.



The Annual Camp

With the first appearance this year of these sketchy chronicles of our valiant lads in khaki,—it is our pleasant task to extend a rather belated, yet none the less hearty welcome to our new Company Commander, 2nd Lt. C. K. Krishnaswamy Pillay, who took command of "C" Company early this year. But before doing so we must bid farewell to one who had been at the head of our military activities since their first inception, and to whose immense keenness and vigour we owe the tradition of efficiency and smartness that is behind the college company. All the spade work, all the innumerable difficulties of getting a show started, and the task of overcoming that first tardiness and inertia that besets all new ventures, were his. We are under a great debt of gratitude to Mr. S. E. Runganadhan for what he has done in these directions, and we bid farewell to him with a feeling that he can never be replaced.

In taking over the company from his predecessor, 2nd Lt. Krishnaswamy Pillay has fully upheld the reputation that lies behind us and inspires all our endeavours. The results of the various competitions held in our recent Annual Camp of Exercise will bear out this statement.

To tell the truth, we embarked on our fifteen days training and exercise with small hopes of carrying off any of the trophies to be competed for. And the condition of our company in the early days of the camp did not encourage us to any great extent. But all in a rush, as it seemed, we got our backs up and were at it. We trained in the afternoons and trained in the evenings.

We rehearsed and practised and rehearsed again, till, when the eve of the great day arrived, our tempers were in a perilously frayed condition, and the boot-boys were in some danger of learning that to their cost!

The drill competition is a solemn affair and the guard-mounting even worse. Formed up behind the cook-house, that screened us off from the scene of battle—the hockey ground,—each company eyed the other with jealous scrutiny and noted with disappointment that they were all as neat and well groomed as themselves! We were the sixth to go. With beating hearts we marched on to the hockey field. “Keep still! Keep perfectly still!” had been so dinned into our heads that had a cannon-ball carried off the last six files of our squad, the remainder would not have flickered an eye lid! The game began: *Slope—arms! Present—arms!—Thud!* Somebody had dropped something! Was it a rifle?—No, thank God, that would have meant disaster! But a helmet was almost as bad! The rest was over in five minutes and we were marched back to our tents to await the news.

“A helmet dropped is the drill competition lost,” we thought and disconsolately loosened our belts and threw down our rifles. . . . What is all that noise about? Who is that mad fellow charging across and yelling at us as if intent on murder, wildly waving his arms above his head? Could it be—why, yes, it is our sergeant making a scene of himself! For a moment we thought the strain had been too great for him and that he was rushing up to kill the lad who had dropped his helmet. But it was not so bad. It was only his way of telling us that he was glad we had tied for first place with the Muhammadan College and would have to fight it out again. In a few minutes we were at it once more. Two simple movements and it was all over. And then the Muhammadans dropped a rifle! You could have heard us cheering in Bangalore city the way we yelled. The drill competition cup was ours!

As for the guard-mounting, our sturdy eight just fixed bayonets and marched off with the trophy. Their arms-drill was a delight to watch, and the soldierly way in which they relieved the old guard deserved every ounce of the praise they got for it.

That night we celebrated it with beer and chocolates, and if the “goodies” did not get quite evenly distributed it was not for lack of vim on the part of those who initiated the scrum under which the cup containing the chocolates snapped in two!

But that minor fly in the ointment was quite forgotten in the dreamless sleep that was ours that night.

In the matter of athletics we were not so fortunate. Our cross country team however did exceedingly well for a lot of amateurs. The sports were as cleanly fought out as ever. The only events we managed to secure were the High Jump,—Hifazeth Ali Mirza with a leap of 5 feet 9 inches, equalling the Madras Olympic record,—the Hurdles in which he again gave us the lead, and the $\frac{1}{4}$ mile which P. R. Subramaniam helped us to secure. In the rest of the team events we could not manage to do better than come third or fourth. H. A. Mirza is to be congratulated on bringing in 11 out of the 13 points we gained. It was a foregone conclusion that the Willingdon Shield could never be ours this year for lack of attendance at Camp, and also at the ranges in term-time. But with the two next important trophies in our hands, as well as the cup for the best individual shot in the Battalion, won by C.S.M. Padmanabhan, we felt exceedingly bucked all the same.

In conclusion let us pay our debts of gratitude wherever they are due: to 2nd Lt. Krishnaswamy Pillay for the success he has brought us with his appointment as Company Commander; to S.S.I. Marshal whose sage advice in camp and on the ranges never fails to bring us victory; to C.S.M. Patro and Sgt. Subramaniam for the efficient way in which the life of our company was ordered for fifteen strenuous days; and lastly to all other N.C.O's and men who so splendidly played the game this camp and upheld the glorious reputation of the Presidency College.





CAPILLARY ATTRACTIONS AND REPULSIONS



College Societies

The Union Society

Among the varied activities of the Union Society for the second term, the minutes book records one "fine and interesting" debate, and two professional performances. It is not for us to pass any remarks on the working of so venerable and hoary an institution in the college as its Union Society. But one cannot help feeling that the general tone of the society is not entirely satisfactory. Can no debate be held but to the accompaniment of groans, and shrieks, and the thunder of heels? Can a speaker not pause for a word? Must we always insult our chairman by forcing him to call in vain for order, when orderliness should be our first concern? Let us hope that next term at least the minutes-book of the Union will provide us with better materials for these brief terminal jottings.

The one debate referred to was rousing enough in its fashion. When Mr. K. Rajagopalaswamy moved "*That in the opinion of this house Indian Nationalism at the present day is a losing cause,*" he never expected, I am sure, to lose by so small a margin as two votes. The subject was garrulously enough debated by the budding politicians of the college, and the air of serious combat was somewhat relieved by the sudden appearance on the boards of the veteran nationalist, Dawood Ali Mirza, who, as the minutes-book says "made a thundering speech upholding the cause of Nationalism." After that, we guess, the opposition fell back from the attack, for who could withstand the persuasion of his 'thundering' speech!

Not having spent four annas on the jugglery provided us by Prof. Ameen Ansan we are not in a position to vouch for the statement that "the performance was much appreciated by the members;" but it would be well to suggest that the show was rather beyond the scope and purpose of the College Union, whose interests we should suppose to be, broadly, intellectual. The exhibition of well-known Shakespearean scenes and the recital of famous public speeches given us by Prof. Kuja, though it cost us another four annas, was more in line with our usual activities. But as a general and kindly suggestion we would advise that less of such music-hall items be included in the Society's programme.

Just before going to press there arrives news of another debate, held on the 19th November, 1928, in which the question of progress for India along western or along indigenous lines was hotly discussed. Mr. J. Franco, M.A., presided. The opposition was led by Mr. E. K. Warriar, who, in a lengthy oration endeavoured to defeat Mr. R. P. Aiyar's advocacy of indigenous progress. He was unfortunate in failing to win the house over to his side and the results of the poll showed him the loser by a small margin. Mr. Franco's characteristically enlivening remarks brought the evening to a close.

The Mathematical Association

The inaugural address of the association was delivered on Saturday, the 25th August by Dewan Bahadur R. Ramachandra Rao. The distinguished lecturer, who, incidentally has many interests besides mathematics, dealt with the many-sidedness of mathematics and its value in the development of other subjects. An ordinary meeting of the association was held a week later, when Mr. R. Ramasubba Iyer of the final Honours class read a paper on "Motion—its mysteries and miracles." The paper, which dealt with the results of Einstein's great theory of relativity was as full of interest as the one on the "Fourth Dimension" which we heard last year. Mr. Ragunatha Iyengar, who presided, dealt with the philosophical aspect of relativity in relation to the reality and non-reality of life.

It was a great pleasure for us to welcome a mathematical prodigy in our midst and an exhibition was given by him on Tuesday the 11th September. The abnormal development of his memory and a very keen power of concentration enabled him to multiply nine figures by nine figures, work fifth roots and other

arithmetical problems with lightning rapidity. A couple of days later, it was our good fortune to hear a lecture from Mr. E. B. Ross, Professor of Mathematics, Madras Christian College, who chose for his subject "Mathematical Studies in Cambridge twenty-five years ago." The work at the great mathematical centre must be of interest to all mathematicians and twenty-five years ago, Cambridge was fortunate in possessing men of superlative mathematical ability. Sir George Darwin, Dr. Hobson and Chrystal are but a few of the great names which made Cambridge so famous at the beginning of this century. Dr. Savor, who occupied the chair, gave us much interesting information about the Tripos examination as well as advice to those of us who intend going up to Cambridge.

The work of the second term began with a lecture by Dr. Vijayaraghavan, D. Phil. on "Rigour in Mathematics." Dr. Vijayaraghavan has just returned from England after a brilliant career at Oxford where he worked with Professor Hardy. As Professor Ananda Rao observed, perhaps Dr. Vijayaraghavan's greatest work has been to show that 'examinations are entirely independent variables.' The distinguished lecturer pointed out that mathematical rigour was no luxury but an absolute necessity and that no proof could be valid unless every link had been forged by rigorous logic. Our professor pointed out the importance of not only knowing but also of knowing what we know—in other words examining the validity of intuitive results.

Mr. R. Kothandaraman of the final year Honours class spoke on "Modern Cosmogony"—a subject dealing with the modern developments of stellar astronomy which have led to startling revelations in the hands of men like Newcomb and Eddington. In an extremely lucid manner, the lecturer expounded the nebular hypothesis, and then dealt with relations existing in binary systems. Astronomy has developed a philosophy all its own, and Mr. Gourisankara Iyer, who presided, pointed out the bearing of the great discoveries on our sense of the values of life. The philosophy of astronomy—if we might call it so—has its counterpart in Hindu philosophy wherein the idea of the reality or non-reality of life—as the projection of the mind on all things—is amply expounded.

The idea of running a magazine for the association has taken form and although it seems a rather ambitious venture, it is hoped that the first number will soon be forthcoming. There seems to be a mistaken idea that the magazine exists only for original investi-

gations and research scholars, whereas the real idea is to bring some knowledge of mathematical subjects—outside the hard and fast lines of examination syllabuses—within easy reach of the members of the association. It is hardly necessary to state that contributions from members of the Physics Association on subjects which have some mathematical interest, will be duly welcomed.

Physics Association

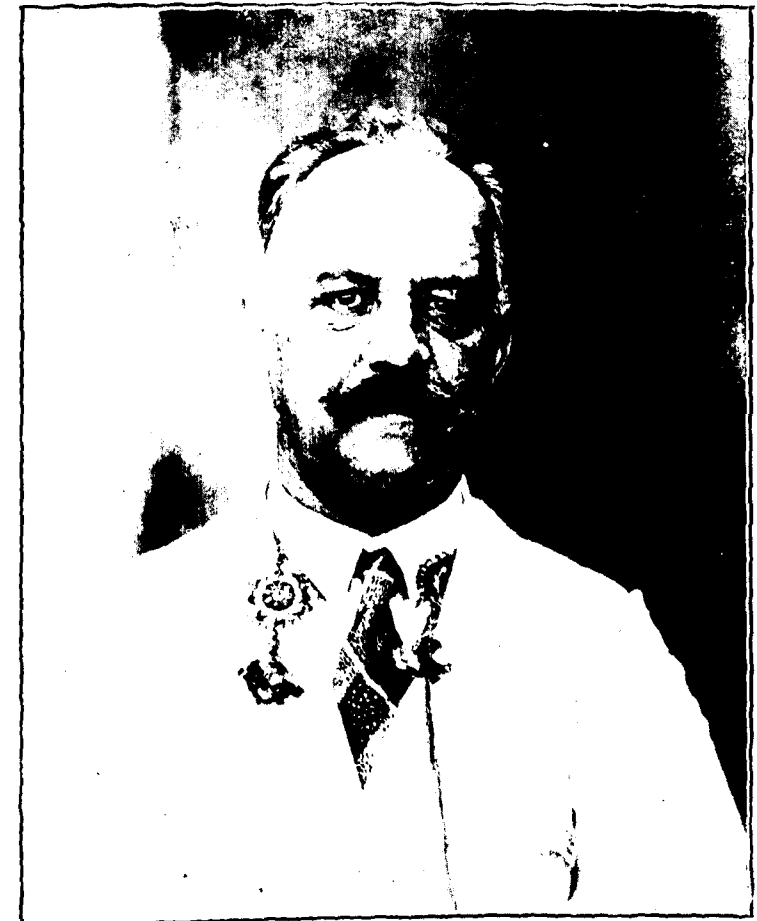
We had the unique privilege of hearing Prof. Arnold Sommerfeld whose contributions to the development of physics in recent years have been far from inconsiderable. We feel specially proud, because this address was the first that Prof. Sommerfeld delivered in India. He spoke on the "Elasticity of springs" and the breadth of vision with which the subject was viewed, and the lucidity of the exposition bear testimony to his brilliant scholarship. He spoke about his researches in this field, when he was a professor of technical mechanics in Technische Hochschule at Aachen, and in conclusion presented the association with a spring. We take this opportunity of thanking Prof. Arnold Sommerfeld for the great honour he has done us. Prof. Sommerfeld's visit to Madras, and in particular his discourse to us will long be remembered by the members of our association for its stimulating and inspiring qualities.

Prof. Sommerfeld's influence on us is something more than mere inspiration. It has shown itself in the practical enthusiasm of members as reflected in the number of interesting papers that were read before the association, and the interest exhibited by the others in attending them and taking a keen interest in the discussion.

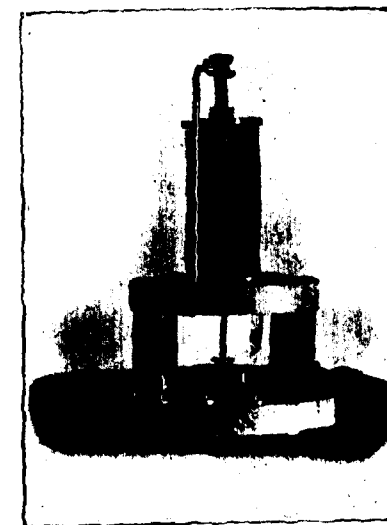
Mr. Bharatha Menon, V. Hons. read an interesting paper on "The Electron." It was an excellent summary of the work that has been done till now in this field—down from the early times of Faraday to the quite recent researches of Bhor, Sommerfeld and others.

Mr. S. Kalyana Raman, M.A., L.T., delivered an illuminating lecture on "Thermionic Valve." The lecture was accompanied by very many interesting demonstrations—including some with a simple broad-casting set.

Mr. C. A. Ramakrishnan, IV Hons. delivered a lecture on "The Motor Car." The popular nature of the subject and the way in which it was treated contributed very largely to the success of the evening.



Prof. ARNOLD SOMMERFELD.



Mr. S. Rangaswamy, IV Pass read a long and interesting paper on "Spectroscopy—optical and X-ray."

It was quite a surprise to many when a debate was announced—a very novel and unusual feature for a science association. Mr. R. Lakshmanan moved "That in the opinion of this House, it is imperative and necessary that in an arts college, more stress should be laid on pure physics than applied physics." He moved it with an eloquence natural to him. He said that applied physics did not appear suddenly like Pallas Athene from Jupiter's head. It was also pointed out that in the college which really represents the university, stimulus for research should be induced in the students and as the research in physics in modern times is drifting away from applied physics, it is but natural that stress should be laid on pure physics. In spite of the solid opposition, presented by the leader of the opposition, Mr. C. A. Ramakrishnan, and the supplementary speaker, the motion was carried. Dr. H. Parameswaran presided on the occasion.

The Natural History Association

The activities of our association have been as numerous and varied as ever. Six lectures were delivered under the auspices of the association, two taking the form of papers read by students, and three of them being illustrated by lantern slides. It is encouraging to find students coming forward to read papers before the association, and it is to be hoped that they will continue to do so more frequently in future. The lady-students too seem to be taking a real interest in our activities, and our meetings are very well attended. An excursion to Ennore is being planned to come off shortly, and we expect to derive as much benefit as pleasure from our day's outing.

The Philosophical Association.

The inaugural address of the association was delivered by Rev. Dr. A. G. Hogg, M.A., D. Litt., on the 14th August, the subject of the address being "The recent mythology regarding judgment." Prof. A. Chakravarthy presided.

The learned lecturer criticised the views of Bradley and Bosanquet on logical judgment and emphasised that, in the ultimate analysis, judgment represents unity, or identity in difference. The chairman in his concluding remarks dissented from the doctrines of Idealism. The Realist and the Idealist, he said, never agree.

Precisely at 4-15 P.M. on the 5th September, 1928, the pleasant function of entertaining the new graduates of the year, commenced with Prof. A. Chakravarthi in the chair. Refreshments were served, and after pleasant conversation for about half an hour, a programme of music was gone through. Mr. S. Parthasarathy, the secretary, welcomed the new graduates in a short speech and congratulated them on their successes all round. On behalf of the graduates, Messrs. Abdul Hamid and N. Krishnamoorthy replied in suitable terms. The function came to an end after the president had congratulated the graduates and wished them good luck.

The Malayalee Association

Since the inaugural address, there has been only one meeting of the association, at which Rao Saheb N. Kelu Nair, B.A., Presidency Magistrate, delivered a very interesting and instructive lecture on "The duty before Kerala youths" on 12th September.

We staged, very successfully, "Iravati" by Mr. K. P. S. Paniker, B.A., on Sunday, the 11th November 1928 under the patronage and the immediate presence of Hon'ble Dewan Bahadur M. Krishnan Nair, Law Member. In the annals of the association, this is the first time that a really musical drama was staged. All the actors deserve the greatest credit but special mention must be made here of Messrs. C. R. Seshan and M. Balakrishna Menon who played the roles of Selim and Iravati respectively. Mr. P. T. Thomas, our comedian, was at his best and kept the audience roaring with laughter. This year's new-comers like Messrs. Gopalakrishnan, Krishna Warriar, Umanatha Rao, Krishnappa and Kumara Menon did very well indeed and it is to be hoped that they will do still better next year. Messrs. M. G. Nilakantan and Abubaker Koya were on our stage last year also and they played their parts even better than before. Our only regret is that we shall be losing some of our "stars" next year.

The Hon'ble Mr. Krishnan Nair was highly pleased and spoke a few words congratulating the actors. This is the second time that he has accepted our invitation to preside and we express our heartfelt thanks to him.

The Muslim Association

The association had its business meeting for the election of office-bearers for the current year on Monday the 13th August 1928. Mr. P. F. Fyson was elected president and Mr. J. Franco

vice-president. Mr. Ahmed Mohideen was elected secretary of the association.

The inaugural address was delivered by Khan Bahadur Mohamed Zindah Sahib Bahadur, B.A. with the Hon. Khan Bahadur Sir Md. Usman Sahib Bahadur, Kt. in the chair. "The Influence of Islam on Indian culture" was the subject on which the learned lecturer addressed the meeting. He began by saying that the Muslims had brought India into contact with the outside world. He said that the science of navigation received an impetus and many books were written about it. "Islam has left its impress upon every side of Indian culture and its influence was as dynamic in war as it was soothing in peace." He concluded by exhorting the students to study the history of Islam and especially the history of India as it was written by authentic historians of the different periods.

A condolence resolution was passed by the association on the sad demise of the Rt. Honorable Mr. Amir Ali, P. C.

The Chemical Society

We availed ourselves of the unique opportunity of meeting in person Dr. Arnold Sommerfeld during his visit to Madras, and he kindly consented to discourse to us on VALENCE, on the 13th September. The hall was packed to the full. He spoke on the recent views on valence and referred in brief to the two rival theories as to the structure of the atom. Dr. B. B. Dey expressed to him adequately our grateful thanks.

Another very important activity of the society was that it arranged for a tour to places of scientific interest in and around the Mysore State. The party first went to Kolar Gold Fields. Our thanks are due to the Mysore Gold Mining Company, Marikuppam, who showed us both the underground and surface works. We went down the Edgar shaft, nearly a mile below, and we saw the pounding mills which practically deafened all of us for a time. In Bangalore, we saw the Indian Institute of Science, the Soap Factory, and the Whitelead Syndicate. We stand deeply indebted to the Principal of St. Joseph's College, Bangalore, for his hospitality during our stay there. Sivasamudram was our next place of visit. The hydro-electric works filled us with awe—the falls there are superb in their frowning majesty. Mysore, with its magnificent palace, Seringapatam, of historic fame, the Kannambady Dam, a splendid monument of engineering skill, were all

visited by us. Bhadravati high up among the uplands, with the refreshing Bhadra wending its way through rocks and ravines was the last place we visited and the most important (from the chemist's point of view).

The tour had much educative value and we returned with a sense of elation. We take this opportunity to express our grateful thanks to those authorities who were kind enough to make everything convenient for us.

The annual Exhibition will be held in the first week of January next, when we are having the Science Congress here. The list of exhibits is expected to be exhaustive in character, and it is hoped that the Exhibition will be a great success.

The Tamil Manavar Sangam

The inaugural address of the above sangam was delivered by Mani Tirunavikarasu, Tamil pandit, Pachiappa's College, Rao Bahadur P. Sambanda Mudaliar presiding. The subject was "Kurunthogai" and the lecturer explained the famous work. With a few remarks from the chair the meeting terminated.

The second meeting was held on the 10th of October when Mr. Sargunam, B.A. spoke on, "The Tamil language." Our pandit, Mr. C. R. Namasivaya Mudaliar, presided. The lecturer kept the audience merry by his witty remarks and fine arguments. The third lecture was held on the 26th instant of the same month when Miss Visalakshi Amma spoke on, "The place of music." Mr. E. L. Krishna Iyer, B.A., B.L. presided; she touched upon many useful points and ended her lecture by saying that the youth of the day should take to music which has its own peculiar pleasures.

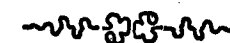
With the usual vote of thanks these meetings came to a close.

All these meetings were largely attended and we hope the enthusiasm evinced by the Tamil students for the betterment of the Tamil language, will continue and increase.

The Presidency College Tamil Manavar Sangam deserves to be congratulated on having staged a drama so early as in October and on having made the drama individually and collectively a great success. C. Varadarajan, (Sridatta) ably supported by Santhanam and R. Krishnamachary (Sulochana and Lilavathi, respectively) exhibited his histrionic capacity and charmed the audience by his songs. Both the female characters put forth their best to make the performance a grand success.

The comic scene was well acted and the comedian deserves our congratulation. The most conspicuous of all the characters (Kamalakaran—P. S. Subrahmaniam) was "easily the best" as one gentleman gave out. He has a fine voice and sings extremely well. We wish him well in his amateur histrionic career.

The Sangam thanks all those men—trainer and enthusiasts who strove much to make the drama a success.



Envy

In the midst of the monsoon weather
Gleamed a clear and rain-washed sky;
When the strong winds blew together,
And the loud sea-waves leapt high.

In the pools of the wet, sand-hollows
Crowds of fisher children play.
Nought reck they of cares or sorrows,
Their life one long holiday.

In a rickshaw of snail-pace motion
I, to my classes must crawl.
Of my Gothic, I have no notion,
How it my spirit does gall!

In the rain of a wet sand-hollow
Crowds of fisher children play,
I'd give anything just to borrow
Their joy for a single day.

L. COOMBES.



College Day

Much enthusiasm prevailed at the Presidency College on Friday the 14th December, when the annual athletic sports were held in connection with the College Day celebrations. Mr. M. E. Watts, the Dewan of Travancore presided and gave away the prizes.

Mr. Watts was himself an "old boy" of the College having left it nearly twenty-eight years ago. It was quite in the fitness of things therefore that he should have been asked to preside at this year's celebrations. Mr. Watts, in spite of many other pressing engagements in Travancore, came down to Madras to take part in the function.

The grounds were elaborately laid out and tastefully decorated, the pavilion itself presenting a gala appearance.

Mr. M. E. Watts arrived on the grounds very early and was received by Mr. P. F. Fyson, the Principal, and Mr. M. Sabesan and Mr. C. K. Krishnaswami, the Honorary Secretaries.

There was a large gathering of the staff and students of the College present. Prominent among those present were the Rev. A. G. Hogg, the Rev. G. Mathews, Miss De la Hay, Mrs. Fyson, Mr. S. E. Runganadhan, Mr. H. Champion, Mr. H. Narayana, Rao, Mr. H. Parameswaran, Dr. B. B. Dey, Mr. E. W. Green, Mr. R. W. Ross, Mr. W. Erlam Smith, the Hon'ble Mr. G. A. Natasen, the Rev. Father Bertram, Mr. Nagaratnam Aiyer, Rao Bahadur P. Sambandam, Rao Bahadur Mr. M. A. Thirunarayana Chari, Rao Bahadur Dr. K. K. Pandalai, Mr. S. Kuppuswami Sastri, Mr. J. Franco, Mr. T. K. Duraiswamy Ayyar and Dr. Savoor.

The programme was a liberal one, containing as many as twenty two interesting items. There was keen competition throughout and the following acted as Judges :—

Capt. T. K. Menon, Mr. W. C. Old, Mr. K. Krishnan Menon, Capt. Grandhi, Capt. M. S. Rao and Mr. Nanjappa.

The Sack Race provided a lot of mirth and was won by C. T. Parthasarathi, V. S. Raghavan being a good second.

The cup presented by Mrs. P. Subbaroyan for the winner in the Lady Students' race went to Miss Thomas, Miss Flory securing the second place.

The one-mile race was open to all schools and colleges. Lacey of St. Patrick's School sprinted well and was adjudged the winner, while Raju of the Royapuram Medical School was second and Sambandam of the Medical College was third. In the same event which was thrown open to students of the College, Venkatarama Reddy secured the first place, while Sundaranandam was second.

The Fancy Dress competition open to old boys attracted but two entries. Captain Krishna Menon who for the nonce had borrowed and donned the uniform of the Dewan Sahib's peon got the first prize.

Sports over, at the request of Mr. P. F. Fyson, Mr. Watts gave away the prizes.

MR. FYSON

Mr. Fyson then made a short speech. He said that they were all glad to see so many of the old boys of the College present that afternoon. He took the opportunity to thank them for contributing towards the expenses of the sports meeting. He also thanked the various Judges particularly Mr. Old who had been taking part in the conduct of College sports for the last 25 years. It was really good of him to have come once again to help the Committee. The speaker went on to say that the College was still flourishing and in the field of sports they were holding their own. They had won the cricket trophy and this was by no means an easy achievement. For their success in the tournament they were indebted greatly to Mr. C. K. Krishnaswami. In hockey however though they were not inferior, they had hard luck and lost to the Engineering College. The speaker then requested Mr. Watts to say a few words to the students.

MR. WATTS' SPEECH

Rising amidst cheers, Mr. Watts said :—

Mr. Fyson, Ladies and Gentlemen, I never felt before what it was to be an old boy and I am surprisingly pleased to find how pleasant and easy it is. This I must ascribe to Mr. Fyson and his Professors who have made everything easy and comfortable for me. I hope that it would be possible for me to enrol myself as a member of the Association of Old Boys. I don't know what the rules are, but I presume, that though not necessarily old and not quite a boy, yet by some curious chemical reaction I may be taken as a member of the Association. In thanking you for the profusely

warm invitation to me to preside over today's function, I must not overlook the fact that to-day is a most important day for Trivandrum, what in Travancore we would call a most auspicious day, that is the birthday of Her Highness the Maharani Regent. Strictly speaking I should have been at the present moment at Trivandrum; I was at the point of telegraphing to Mr. Fyson asking him to excuse my absence here to-day. When the Maharani Regent knew of it she with her usual generosity and utter unselfishness, said "No, you may go to Madras."—(Cheers.)

The Presidency College has grown so far that its habitation goes to tremendous dimensions and I find that its Professors are bearing mathematical proportions to the number of students, which also has grown considerably. How few the number which formed the staff 28 years ago can be easily deduced from the fact that very few of the Professors at whose feet I sat still survive. One of them is Mr. J. B. Bilderbeck who has always held a warm place in my heart and who has always commanded my sincerest respect. In one particular matter I owe a very deep debt of obligation to Mr. Bilderbeck. As a student of this College with all the arrogance of youth and in the firm belief that I had discovered wonderful new things and thought extraordinary original thoughts I delivered an essay before one of our Associations. That famous essay was entitled "The Foundations of Success." After the essay was over, Mr. Bilderbeck spoke a few kind words in his own inimitable language and said that I had omitted one thing, *i.e.*, sincerity, as one of the constituent qualities that led to success. This came as a tremendous shock to me, because one does not know at that young age what real sincerity means and to what extent one has to have it in one's dealings, acts and thoughts.

As a student of philosophy, I read an essay once, before the philosophical society on the subject of relativity. Mr. Stuart was then the Principal. He listened to my essay for a while and then went away. Then he sent for me and told me what true relativity was and how the laws of relativity rest on the sum and substance of life. The last 22 years of my life have showed me that attainment of success should be based upon these two fundamental facts of sincerity and relativity.

Mr. Fyson has asked me to offer you some advice and I do not know whether I am in a position to advise you at all. I shall only say, that the education that one receives in schools and colleges in itself does not matter very much. It may lead to a profession, it may lead to a hobby, but three factors, *vis.*, mental,

discipline, capacity or power of acquiring one's knowledge and the habit one acquires of classifying that knowledge are potent to lead one to success in any profession or walk of life. I dare say that many of you here may aspire to administrative positions in life. When I came here this afternoon, I was urged by several here to tell you some of my experiences as Dewan of Travancore. I think before I tell you my experiences I had better describe what the Dewan of Travancore is. His position is capable of definition. The Dewan is a person who is for the good of his soul interned within the State for a term of years with hard labour and is subjected to a public inquisition five times a year for days at a time. (Laughter.) If that is an attractive position to occupy then such of you as desire may try to get into various administrative posts in the services. Now I am going to be more serious possibly than the occasion demands. I shall tell you some of the lessons that I have learnt since occupying the position of Dewan. The first lesson is that one must not hold things too close to his eyes. The other is, never generalise. Generalisation for administration will not be an easy solution of difficulties. The man who generalises as a rule will find he has to revise his decisions. Thirdly, your actions should be centrally stimulated. You cannot depend on outward sources for action, but you must act through your soul and mind. Sentiment rules the world, but you should always exclude sentimentality. Another thing I have learnt in my capacity as Dewan of Travancore is this and it is the result of three and a half years of experience of the Council and Assembly there and after a careful study of many years of the proceedings of those bodies. The result of these studies and experience has been that the people of Travancore are very much alive and they never abate their rights to be well and properly governed. (Cheers.) I never generalise and therefore I do not say whether the same holds good in British India. (Laughter.) The next thing is that government is a real serious business and it is the business of Government to govern well. If the Government in Travancore at any rate is not good, there are various public institutions there to call it to order and in no gentle terms. (Laughter.) Lastly, in the carrying out of this business you will find it a very valuable part of your equipment in soaking yourself in Francis Bacon and Thomas A. Kempis's "Imitation of Christ." With these for guidance, reconciliation and assimilation, I do not think you will find the task of administering a country impossible.

Before I conclude, I desire to thank Mr. Fyson, the Professors and the members of the committee for their generosity in asking me to preside over this function. How much I appreciate this, it is difficult for me to express. It is only old boys like me who have this privilege who can realise the satisfaction of having taken a prominent part in connection with one of the most important functions of their old college. (Loud cheers.)

THE BILDERBECK PRIZE

An announcement was then made that Mr. Watts had been kind enough to institute a prize in English in recognition of Mr. Bilderbeck's services to the college.

The pleasant function then came to a close with cheers to the President.



The Daniel Hamilton Prizes

Four prizes are offered to the best essays on the undermentioned subjects:—

"HOW THE CO-OPERATIVE MOVEMENT, COMBINED WITH THE ISSUE OF A SOUND PAPER CURRENCY BASED NOT ON GOLD AND SILVER, BUT ON ORGANISED RELIABLE LABOUR AND THE ASSETS WHICH THAT LABOUR WILL CREATE, WILL PROVIDE PLENTY AND EMPLOYMENT FOR ALL, AND UNIFY INDIA."

The four prizes mentioned above are as follows:—

1st Prize	...	...	...	Rs. 500
2nd Prize	...	...	...	" 300
3rd & 4th Prizes	...	...	...	" 100 each

These prizes are due to the generosity of Sir D. M. Hamilton whose interest in India, especially in the poor of India, has been so admirable through a long life of much useful service to our country.

The competition is limited to 'South India' which includes the Madras Presidency, Mysore, Travancore and Cochin.

The Prizes will be awarded on the judgment of—

1. The Hon'ble Mr. Ramdoss Pantulu Garu, B.A., B.L., San Thome, Madras.
2. T. K. Dorasamy Iyer, Esq., M.A., Prof. of Economics, Presidency College, Madras.
3. Mr. K. T. Paul, B.A., O.B.E., National General Secretary, Y.M.C.A., 5 Russell Street, Calcutta.

Candidates should submit their essays by registered post to Mr. K. T. Paul before the 1st of March, 1929.

List of Sports Prize Winners



High Jump.—1. G. K. Naidu and 2. Mirza.

100 yards Flat Race (Seniors).—1. Subramanian and 2. G. K. Naidu.

100 yards Flat Race (Juniors).—1. Kothandaraman and 2. Devaraju.

Putting the shot.—1. G. K. Naidu and 2. P. V. Subba Rao.

220 yards Flat Race.—1. Subramanian and 2. Loganathan.

Throwing the Cricket Ball (Seniors).—1. Balachandran and 2. Subramanian.

Hurdles.—1. Mirza and 2. G. K. Naidu.

Throwing the Cricket Ball (Juniors).—1. Kothandaraman and 2. Ramakrishnan.

Quarter Mile Race.—1. Subramanian and 2. Thomas.

Long Jump.—1. Naidu and 2. Mirza.

Lady Student's Race.—1. Miss Thomas and 2. Miss Flory.

Half a mile Race.—1. Venkatarama Reddy and 2. M. V. Rangaswami.

Old Boys' Race for people under 40 years.—1. Raghavachari and 2. Chittiappa.

Old Boys' Race for people over 40 years.—1. Captain Grandhi and 2. Captain Krishna Menon.

Fast Bicycle Race.—1. Flory and 2. Mirza.

Lady Students Race (Thread and Needle).—1. Miss Flory and 2. Miss Saradha Bhai.

Sack Race.—1. C. T. Parthasarthy and 2. V. S. Raghavan.

Three Legged Race.—1. Subramanian and partner and 2. Flory and partner.

One Mile (open to all Schools and Colleges).—1. Lacey (S. Patrick's School), 2. Raju (R. M. S.) and 3. Sambandam (Medical College).

One Mile open to Students of the Presidency College.—1. Venkatarama Reddy and 2. Sundaranandam.

Tug-of-war.—Past vs. Present students.—Present won.
Relay Race.—III year class.

OPEN EVENTS

Cricket (Duncan Memorial).—Won by the Presidency College, Medals for the winners.

Football (Professors' Cup).—Won by the Engineering College, Medals for the winners.

Hockey (Raja of Panagal's Cup).—Won by the Engineering College, Medals for the winners.

Tennis Single Championship (Sir C. P. Ramaswami Iyer's Cup).—Won by the Law College.

Doubles.—Sir S. R. Annamalai Chettiar's Cup—Won by Law College.

Winners—Cups.

Runners up—Medals

COLLEGE EVENTS

Tennis (Seniors)

Singles, Seniors—won by V. Madhava Rao. Runner up—K. N. Rangaswami.

Handicap Singles—won by V. Madhav Rao. Runner up—K. N. Rangaswamy.

Handicap Doubles, won by V. Madhava Rao and Ramachandra Doss. Runners up—Vyapuri and Venkatarama Doss.

(Juniors). Handicap Singles, won by N. S. Sundararajan. Runner up—K. E. Abdulla.

Handicap Doubles, won by N. S. Sundararajan and T. R. Sundararam. Runners up—N. C. Viddhappa and S. Viraraghavan.

Badminton Singles, won by E. Adikesavan. Runner up—T M. Abdullakoya.

Doubles, won by T. M. Abdullakoya and Chathukutti Menon. Runners up—M. A. Tirumalai Iyengar and B. N. Krishnamurthi.

Inter-Class Hockey—Winners—II Class (Medals).

Volley Ball—Winners—IV Class (Medals).



Our sporting programme for the second term is usually heavy enough with the fixtures provided by the Inter-collegiate tournaments, but this year our hands have been fuller than ever. For with the innovation of holding College Day just before the Xmas holidays instead of in February as in former years it has become necessary to finish off the college tournaments in cricket, hockey, football and tennis by the end of November at the latest. This arrangement leaves the third term free except for an occasional match or two. As far as our "muggers" are concerned this is a highly commendable arrangement, and as it does give our athletes and sportsmen a sporting chance of doing a decent sprint for the "finals" it is perhaps best for all concerned.

Hockey

Our first signal victory was against the Christian College whom we have at last managed to beat after three years. Our team was in splendid condition that day and worked wonderfully together. But we started off in a rather down at heel manner. From the very "bully-off" the Christians trotted down and scored, and then capped it with a second. We began to get nervy. And then our forwards got into their stride. Chandra-sekaran opened the performance, and after a few minutes hard play scored again. This brought us to half time. But our position was hardly secure, and almost immediately on the resumption of play we were sorely tested. But with Aranjo, G. Parthasarthi and Flory in the defence we held them off till the forwards got to work again. We got ahead by one. And then the Christians equalised. The tussle for the fourth goal was long and fierce and memorable. Both sides instinctively felt that it would be the deciding point and strove to notch it. For endless

And what shall we say of our plucky little "B" team? Fighting their way tooth and nail through three tough battles they survived to play in the finals with the Engineers. Their first encounter was a weightier proposition than they expected, and in spite of two or three of their best men off the field they managed to draw with the Government School of Indian medicine. The re-play found them in better form and their persistent, sturdy efforts brought them a victory by the only goal scored in the match. Their semi-final match with the Muslim High School was an even tougher affair. At half time the score stood one against them and one of their men was disabled. But they valiantly returned to the charge and equalised. Their opponents replied by a second goal, and almost at the last minute Thayer Sheriff levelled matters up once more. The extra time was played out in breathless excitement. It seemed impossible to keep the enemy out, but we were destined to win, and the whistle closed the game with the score 3-2 in our favour!

While nobody dared to hope that our valiant 'B' would even approach to victory in their finals with the Engineers, yet everybody, including their opponents, were pleasantly surprised to see the plucky and determined fight they put up. The Engineers scored first, and thought to settle down to an easy time for the rest of the game. They were rudely awakened, however, by a fast shot from Thayer Sheriff finding the net. For practically the rest of the first half we buzzed about their net. But with the opening of the second, the Engineers found their feet and in two or three brisk movements notched two fine points. Just before the end they scored again, but though the 'B' played hotly to the end, they failed to pierce their opponents' defence and the whistle found them the losers by 11 goals to 4.

Appended is a table of results of the tournament:—

Law beat Govt. Mahomadan	Eng: beat Presy. "A"
College	Medicoes beat Loyola
Law beat Christians	Eng: beat Medicoes
Semi-finals: Engineers beat Law	
Presy. "B" beat School of	Muslim High School beat
Medicine	Sri Minakshi College
Semi-finals: Presy. "B" beat Muslim H. S.	
Finals: Engineers beat Presy. 'B.'	

Cricket

Though it is the end of the second term we have not yet finished all our matches in the Inter-collegiate Tournament, in spite of this being only one round. Rain on one occasion and the conducting of our own tournament necessitated the postponement of a few games. Yet as far as we have progressed we have every reason to see the Inter-collegiate as well as the Duncan Memorial trophies adorn our college hall.

Inter-Collegiate Cricket Tournament

Our first match was played on the 27th October against the Loyola College on our grounds. Entering first we knocked up 196 runs for the loss of 7 wickets. G. Parthasarathy, Nayak, Jaganathan, Kannaya and Rangasawmy scored 43, 37, 29, 24, and 24 runs respectively. The Loyola College were able to pile up only 49 runs and that thanks to the fast scoring of Spittler who scored no less than 35 runs himself. For the Presidites Flory did the bulk of the bowling, capturing six wickets for 15 runs, while G. Parthasarathy captured the other four for 16 runs. We won thus by 147 runs and three wickets.

Our second match, a tame affair, came off on the 3rd November, this time our opponents being the Christian College. Putting them in first we dismissed them for the meagre total of 30 runs. Flory took seven wickets again for 14 runs, while Jaganathan skittled the remaining three for 16 runs. With thirty runs to make the Presidites forced the game and scored 71 runs before the lunch hour arrived. Flory played fast cricket scoring 54 runs not out including a six. C. D. Parthasarathy scored 11 not out. We won again by 41 runs and 9 wickets.

We won our third match also against the R.M.S. playing away from home. Batting first the R.M.S. scored 42, of which Capt. Grandhi scored a faultless 26. G. Parthasarathy, Flory and Jaganathan captured 6, 2, and one wicket for 15, 19, and 8 runs respectively.

Venturing out in turn we lost our first two wickets before two overs had been bowled. Anyhow we passed our opponents' score with 6 wickets down. Kannaya being topscorer with 22 and Rajaram scoring 10 not out. This time we won by 10 runs and 4 wickets.

Our fourth match was against the Engineers on our grounds. Batting first we reached 183 runs. Rajaram, Nayak, Jaganathan

and Venkataraman scoring 48, 45, 24 and 22 runs each. The Engineers in their knock hit up 67 runs, Veerasinghe being top scorer with 19. Jaganathan and G. Parthasarathy took four wickets each for 14 and 33 runs. Two batsmen were run out. We won by 116 runs.

Duncan Memorial Cricket Tournament

Our first match was against the Lawyers on our grounds. It lasted for three days and terminated most brilliantly for us. Playing without our captain V. Jaganathan we naturally lost the toss and took the field. Details of the match will be out of place here, we might epitomise it thus,

Lawyers first innings	...	...	...	224
" second "	...	...	...	102
Presidency College 1st innings	...	...	...	160
" " 2nd "	...	...	...	169*

We thus won by 3 runs and 3 wickets. Our victory is due to no individual merit and it was only through sincere co-operation, from the team that C. Flory, who captained the side that day, was able to steer his side to victory. But we must not fail to mention G. Parthasarathy who was responsible for our success. He scored no less than 60 runs in the first innings and 41 runs in the second—both times being not out. Besides, he took 5 wickets and 6 wickets respectively. He thus scored over 100 runs and captured 11 out of 20 wickets—a unique feat indeed!

The finals of the Duncan Memorial Cricket Tournament came off next on the 5th and 6th December. Playing on our own grounds against the Pachaiappa's College we ran out winners by the comfortable margin of 231 runs and 4 wickets. Jaganathan won the toss and elected to bat first. We fared none too well at the beginning but, thanks to the batting of C. R. Venkatasubban and Somasundaram who topped the list with 30 and 22 respectively, we ran up the total of 179 runs.

The Pachaiappa's in their turn were able to pile up only 77 runs, out of which Pachaiappa's skipper claimed a faultless 43. Flory, G. Parthasarathy and Jaganathan for our College bowled well indeed, claiming 3, 4, and 2 wickets each for 13, 37, and 24 runs. With a lead of 102 runs we entered on our second innings and thanks to Nayak and C. D. Parthasarathy who scored 74 and 47 runs each we piled up no less than 200 runs for the loss of 6 wickets.

* for 7 wickets.

Thus, with 302 runs to the lead the Pachaiappa's ventured on their second innings and as luck should have it were dismissed for the modest total of 71, only two men reaching double figures. Jaganathan, G. Parthasarathy and Flory took 4, 3, and 1 wicket for 23, 29 and 11 runs a piece. We won the match by 231 runs and 4 wickets; very creditable indeed! Our hearty congratulations to Jaganathan and Flory, the able captain and secretary for cricket.

In Inter-collegiate cricket we scored yet another brilliant victory over our old rivals the Law College. It turned out to be quite a one-sided affair and this only proves that the Presidency College cricket team under Jaganathan's lead is certainly not to be despised as a mere college side.

In this particular match the lawyers batted first and except for T. K. Rajagopalan and Nanjappa no other batsman came up to expectations. They were all out for 100 runs, Jaganathan and G. P. doing the damage taking 6 and 3 wickets for 45 and 34 runs each.

In our turn we did exceedingly well. Jaganathan and Nayak opened our innings and no wicket fell till 53 runs were on the board, at which stage Nayak succumbed to one of Chittiappa's "googles." Jaganathan and Rajaram added 9 more runs when the latter got out. The score now was 62 runs for 2 wickets. Kannaya entered next and the record reached 94 runs when the new comer was bowled by Thivy. C. D. Parthasarathy filled the vacancy and with Jaganathan passed the lawyers' total. We finished up with 110 thus winning the match by 10 runs and 6 wickets.

With the excellent performance put up by us against the Law College, it would be nothing short of a wonder, if we do not see the Pennyquick trophy in our college for the coming year.

Tennis and Badminton

The following is a list of the winners and runners-up in the College Tennis tournaments this year, the trophies for which were distributed on College Day. In the tournaments open to all Colleges, the Law College won both the Doubles and the Singles Challenge Cups, presented by Sir S. R. Anamalai Chettiar and Sir C. P. Ramaswami Iyer respectively; we congratulate them on securing two of the most prized trophies thrown open to all colleges in Madras.

College Tournaments:

SENIOR: *Singles*—Won by: V. Madhava Rao
 Runner-up: K. N. Rangaswami

Handicap Singles:—Won by: V. Madhava Rao
 Runner-up: K. N. Rangaswami

Handicap Doubles Won by: { V. Madhava Rao
 Ramachandra Doss
 Runner-up: { Vyapuri
 Venkatarama Doss

JUNIORS: *Handicap Singles* Won by: N. S. Sundararajan
 Runner-up: K. E. Abdulla

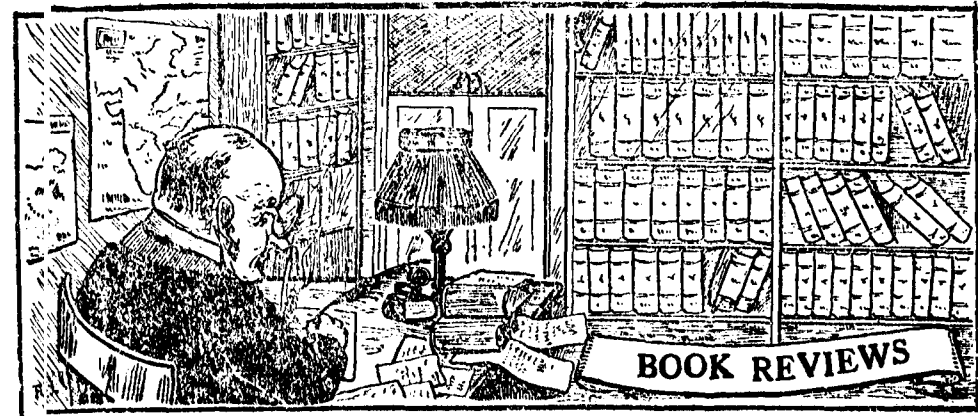
Handicap Doubles Won by: { N. S. Sundararajan
 T. R. Sundaram
 Runners-up: { N. C. Biddhappa
 S. Viraraghavan

V. Madhava Rao and N. S. Sundararajan have done exceedingly well in annexing all the available trophies in their respective divisions, and we take this opportunity of heartily congratulating them on their unique successes.

In the Badminton tournaments this year the laurels were more evenly distributed. E. Adikesavan secured the singles cup, the runner-up being T. M. Abdulla Koya who with Chathukutti Menon as partner did better and won the doubles, M. A. Tirumalai Iyengar with B. N. Krishnamurthi coming up to the finals.

Football

This term our attention has been fully engaged by the running of the Football tournament, open to all colleges in the Presidency, for the Professor's Cup. Though we fielded a decidedly more efficient side than in former years the result of our game with the Engineering College was a foregone conclusion. Pitted against a fast and weighty XI we were lucky in being beaten by only a single goal. We are almost justified in making this a matter for congratulation, for in former years there was scarcely a single match that did not find us losers by a substantial margin. Other important matches that might be mentioned are the tussle between the Law and the Christian Colleges, (which resulted in a win for the latter by a single goal), and the final game between the Engineers and the Christians which provided some exciting moments and a good deal of sound, tricky play. The close of the game found the Engineers top-dogs by the only goal of the game. Better luck next year, the Christians!



THE GITA AND SPIRITUAL LIFE:—by D. S. Sarma, M.A.

The reader may be aware that Mr. Sarma is the author of an earlier book on the Gita, the 'Introduction to the Bhagavat Gita,' published by Ganesh & Co., in 1925. He has been for a long time a diligent student of the Gita, he has been teaching the Gita to his wards of the Presidency College Hostel during the last seven or eight years; and having first published for the benefit of a larger body of students a simple exposition of its teaching three years ago, he now makes his appearance once again before the public, to give his views on a number of problems more or less intimately connected with the central theme. We are told in the preface, that these lectures, five in number, were all delivered to various institutions in the City of Madras in the first instance, and two or three of them saw the light of print soon after they were delivered, in some journal or magazine. The more permanent form in which the lectures now appear, would not only enable a larger public to get at them, but also invite that deeper and more constant study and thoughtful consideration, so well due to the subject and to the author.

The first three lectures describe and explain the way of spiritual life indicated by the Gita pointing out its general agreement with the path described by mystics of the West; the fourth attempts to point out the limitations of the Gita considered as a primer of Hindu Religion; and the book concludes with a last lecture giving an account of the life of the greatest saint of modern India—Sri Ramakrishna Paramahansa—without much explicit reference at all to the Gita. On the whole there is a unity, easily perceived, running through the book; as the title

expresses it, it is all about spiritual life. The author after describing this spiritual life in mystic language—the ascent of the human soul step by step to final bliss—goes on to tell us that the Hindu religion recognizes other ways of attaining communion with God than the one emphasised in the Gita which itself is something like a synthesis of three separate systems of yoga. The last lecture deals with the life of one whose teachings in many places echo the teachings of the Gita, and whose life is the one perfect example in modern days of the life of a true Hindu spiritual devotee such as is described in the Vedas.

The book is inscribed to his wards of the Presidency College Hostel. Mr. Sarma never forgets in the exposition of his theme the character of his audience. He knows that the majority of young men who flock to our colleges, besides calling themselves Hindus know nothing of Hinduism. Both in this book and in the 'Introduction to the Gita' the author has been at pains to indicate clearly yet briefly the chief religious books of the Hindus, and the character and authority of each. His interpretations are full and elaborately clear, and his language is simple and forcible. He has tried to keep clear of all controversy. The few personal digressions and reflections scattered here and there are such as may be justified by the character of the audience. Even in those places where Mr. Sarma comes very close on controversial ground, emphasising (or overemphasising, as some may think) some particular aspect of the teaching, or deriving applications from the text to modern problems, we feel he is only actuated by zealous regard for the welfare of his wards.

The remarks about "the aberration of religion that we find in India" (pp. 57—62), the remarks about social service and the duties of social reformers that immediately follow are topical advice by the way to students not intimately if at all derivable from the text of the Gita, and, one might humbly suggest, may well be spared in an exposition of it. Again the repeated insistence on a life of work rather than of self-centred contemplation may appear a trifle overemphasised. Of course Mr. Sarma's object is to make it clear that the path of such arduous yoga is one fraught with perils and not to be light-heartedly ventured on without a long preliminary training—and to warn impatient aspirants not to try to take a short cut towards the end. But still (as a candid friend whispers) the impression produced by the book is that the author while pointing out the upward path yet tries timidly to block the way, laying a warning restraining hand on the

person inspired to attempt the climb. He tells us again and again that the greatest yogins do not lose themselves on the heights of yoga, but come back to the world and do their work and service in it, and quotes the example of the Lord Himself who says "yet I continue to work, O Arjuna." But he does not care to make it clear whether this return to the world of Sri Ramakrishna Buddha and others does not necessarily presuppose a long period of tapas, and contemplation, and exclusion from all society, whether the lives of our greatest men do not all agree on this point of the necessity of such seclusion and concentrated meditation before any effective service in the world.

One or two remarks may now be made upon the individual lectures in the book. The first, second and fifth lectures give a description of the spiritual life, and an illustration of it in Sri Ramakrishna; and they form, on the whole, the best part of the book. The lecture on "What the Gita does not teach" does not deal strictly with spiritual life at all, but only with certain moral virtues, which, the author thinks, are specially emphasised in the Gita. As such, not only does it contain much critical and debatable matter, but it also seems to the present writer to strike a lower note. While as to the third lecture, (Mr. Sarma modestly calls it a class lecture)—however successful it might have been, when first actually delivered—when read in cold print, one gets the decided impression that it is very inferior in level and quality to the rest of those included in the volume. We would respectfully suggest to the author he might drop it if a second edition of the work is called for. In its place one would be glad to find the single lecture on 'The Mystic Way of the Gita' expanded into two with the addition of more illustrative matter.

A word must be added on the style in which the book is written. Mr. Sarma's style is that of an earnest enquirer after truth, and its clearness, lucidity and force specially call for commendation. He is attached to the simple sentence structure, and the only trick of style he employs is the artful omission of some of the more obvious connectives and terms of explicit reference, thereby producing the effect of a fuller pause at the end of the sentence, and an air of greater force and epigrammatic brevity. Mr. Sarma's diction is severely plain and void of all ornamental phraseology; the few figures there are, seem to come inevitably, arising naturally out of the context. It is not a style easy to write or advisable to emulate; nothing but the earnestness,

sincerity and force of thought in a writer could sustain and bear it up without signs of flagging, without the pinions trailing on the ground; one might go further and say, to be able to wield such a style easily argues the possession of these qualities in the writer. And it is high praise to add that Mr. Sarma uses this difficult style with an easy academic grace, all his own.

To conclude this review with a personal confession—the present writer must own that this second book on the Gita has not to him the same charm, attraction or appeal as the first. This is due mainly of course to personal reasons. In reading the 'Introduction to the Gita,' the mind of the reader, assuming him to have been a student of Mr. Sarma, could never dissociate from the teaching, the impression of the grave majestic figure at early dawn every Sunday addressing a small class of from twenty to forty hostel wards in the old familiar attic—an audience fit though few—showing to them the upward path, exhorting them ever to think higher, to feel nobler, inspiring them by the own example of one who ever striving in the path of the Lord had yet the art of appearing not too remote from his humbler auditors. This picture of a beloved teacher always in the back ground added an impression of force and sincerity, of earnestness and intimate contact with a bright personality in the perusal of the book which constituted half its total charm. This second book has no such mark; it is not content to be expository and illuminating, it aims also to be critical besides; the fire and intensity of striving is less apparent, while the character of the teacher is more self-conscious. The manner of exposition still remains most admirable, the charm of style still continues as in the first book; but (whether merely fancied or real) the personal touch appears less visibly there, and there are parts which appear more unequal than anything in the first book. The present volume has of course its own use; it very ably attempts to define the mystic way of spiritual life outlined in the Gita, and in this is bound to be of interest to all earnest inquirers after things of the Spirit; but to one reader at least the greatest use of the book has appeared to be in drawing his attention back to 'The Introduction to the Gita' by the same author, a book which should be in the hands of every student, and deserves the most careful perusal, and diligent and thoughtful study at his hand.

V.

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